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Editorial

Culture Under Judgment

"Evangelism is our witness to a truth which has mastered us." We are indebted to Leslie Newbigin for this excellent epigram. The witness is always to the one, eternal and unchanging Gospel but each generation has to consider the best way of commending the Gospel to particular times and particular places. The conjunction of "these times" and "this place" presents the "cultural moment" in which the missionary in Japan has to apply himself.

The moment is marked for having these several features, among others: an ancient system of culture which has provided the goals by which life should be directed; an invasion of this system by Western culture, which aims to substitute the idea of progress within human history as the goal of human conduct; the reaction of the ancient culture; a crisis within Western culture itself which brings it under criticism; the appearance of Communism; and, finally, the symbol of the general world crisis in the possible use of atomic power for destructive purposes.

But even more than any of these there are two aspects of the cultural moment which should claim our attention, namely the great discrepancy in standards of living, and the gradual realization of "one world."

The difference in material circumstance in a world where the vision of plenty is becoming more universal breeds a subtle conflict of emotions, the challenged complacency of those who have known plenty with the covetous aspirations of those for whom the hope of plenty is still obscured by endemic poverty. This situation together with the gradual realization of "one world" in and through patterns of contact and cooperation, although disturbing, because our pre-suppositions are challenged, forces us to re-think Christian missions. This is especially necessary with respect to the emotional strains excited by growing contacts.

In the Winter number of the *Union Seminary Quarterly Review* there are articles by Arnold Toynbee and Prof. Arthur Jeffrey which deal with our concern. They reflect the questions put to contributors to this issue of the JCQ: what form of expression will Christianity have to find in Japanese culture in order to enhance the possibility of its acceptance; and, what must Christianity do at the same time to maintain witness to the fullness of the Gospel? These questions suggest that the problem of relating Christianity to Japanese culture is to

be approached with alternation between the attitudes of "compromise" and "demand."

Dr. Toynbee, discussing Christianity and non-Christian faiths, makes the case for compromise. He asks Christianity to renounce its Western accessories, its sin of exclusiveness, and enjoins "respect for other faiths." In relation to the last, he makes the point at which we have earlier hinted, that in relating to other faiths, "one is in a sense comparing two things to which one's emotional relation is different. Therefore, it is difficult to make an objective judgment between them." As unification of the different cultural heritages proceeds, and we grow more into "one human family," emotional differences will be less, the objective judgment of one another's faiths becomes easier, and we shall more nearly approach an inter-faith community in which the proper claims of the participants to the truth will be mutually respected. In any case, it is desired that all religions "while retaining their historic identities, will become more and more open-minded, and what is more important, more open-hearted toward one another, as the world's different cultural and spiritual heritages become increasingly the common possession of all mankind."

Professor Jeffrey, while one judges that he would not altogether oppose this thesis, makes much more of the "demand," as he understands that Christianity cannot but be missionary, that is "demanding." The subject of his article is the Christian approach to the religions of the East. The major part of it is concerned with examining the charges against Christian missionaries: that their attitude and approach to the religions of the East have been "egotistical, arrogant, insensitive to and ignorantly intolerant of values other than their own, and destructive." He quite successfully disposes of the charges on the grounds that they can be properly levelled only at the approach of Christian missions when it is extreme and not in keeping with the original imperative. "Since the days of the first disciples, Christianity has been teaching, with John, about the 'Light which lighteth every man that cometh into the world' and with Paul that even among the heathen God 'hath not left Himself without witness.' One may occasionally find Christian advocates who see nothing in other religions but the deceits of the devil, but that attitude is not characteristic. The deceits of the devil are there, but they are not all that is there. What we claim is that we have something better."

With Professor Jeffrey, we remind ourselves that the resolution of the problem of relating to another culture is not in the process of accepting or rejecting any particular cultural forms, but, in the process of mutual seeking for that "some-

thing better," the mutual search and acceptance of the truth, in the light of which all cultural forms are judged and to be accepted or rejected according to whether they are transparent or not for this truth.

If mutuality depends upon respect for one another, we missionaries shall not in the first instance go about wielding an iconoclastic hammer. We shall rather seek to discover what is the substance of Japanese culture and try to put ourselves in communication with it, through attention to the cultural forms that express it.

Does not every culture contain some recognition that its forms are not final? And a recognition that it is the nature of its own understanding with respect to the truth undergirding it which is a more reliable criterion of cultural "validity" than excellence in the elaboration of form?

For Christians, the validation of a cultural expression is its transparency for the Kingdom of God. The Kingdom of God is a symbol for an unambiguous situation for which we have the most serious longing. Our difficulty with some of the cultural expressions in Japanese life is that we scarcely know what is the nature of the substance they symbolize; as we are not in communication with their "ground of being" we are helpless faced with the question of validity.

But we remind ourselves again that we do not begin by looking for ways of realizing one world in the sense of adjusting for cultural compatibility; there is one world, which existed before the Fall, Separation, and Babel, and which we desire to recover. That is, we desire to be redeemed from the situation of separation.

The premonition that all is not well is more or less latent in any culture, accompanied by some sense of the need for redemption. Redemption is understood to be accomplished in one of two ways: The one is the way of being eternally open to the renewal of being by the Creator Who is also Judge and Redeemer; the other is closed to the redemptive transforming power of ceation; ultimately it does not take sin unto itself but attempts escape from the admission of sin by making it depend upon Fate, which stands opposed to God. One cannot overcome Fate, one can only appease it. In a civilization or culture in which there is no belief in continuing creation, nature is accepted as given and fateful and not to be transformed. And cultural forms tend to become simply a matter of discourse upon a static nature.

If we now turn our attention to some of the more common perplexities faced by missionaries in relating to Japanese culture, we may be able to focus our discussion in terms of understanding the real situation.

A point of view in the culture which might be thought congenial is the apparent tolerance for "strange" religious and cultural ideas and expressions which is characteristic of the religious heritage of Japan from earliest times. It is called "apparent" tolerance, for the point of view is not through-and-through tolerant; it expects of the new religious or cultural idea that it shall not in any profound sense disturb the roots of the old. It is an eclectic point of view but at the same time jealous to preserve, through whatever transmutations effected by intermingling with other traditions, the qualities of its "mother-type" religious origins. It is difficult to determine to what it is ultimately responsible. Whether it can be persuaded to be responsible to the Incarnate Logos of Christian faith is a serious question with the missionary. For while Christianity has been taken in and has shown to that extent that it is "compatible" with Japanese culture, what has been done with it, so to speak, often reveals deeply-rooted resistance to accepting the full expression of the Gospel.

When the missionary seriously regards the socio-moral aspects of Japanese culture, he becomes uneasy with the restrictions which the demand for "expected conduct" places upon the individual's "space of free movement." Individuals are fitted with a kind of Confucian straight jacket until it becomes second nature with them to observe minutely appointed canons of conduct and to avoid doing anything unexpected, which is to say, "shameful." The concept of sin-and-guilt has been deposed by that of the unexpected-and-shameful. The culture does not countenance a genuinely free individual in the sense of one whose confession is "against Thee and Thee only have I sinned, O Lord." A Japanese is encouraged to claim only the freedom of recognizing the necessity of observing such behavior as the "web society" expects of him. He does not owe responsibility, in a sense; he owes, rather, obligation to conform to the patterns of conduct appropriate to his social station. The ultimate basis of moral decision is the intra-historical claim or demand for social order and not the transcendent claim of the Law of Love.

Without a sense of sin-and-guilt, a sense of responsibility to other than human dictates, and therefore without a real need and hope of redemption, one cannot make ultimate meaning of history. One is not open to the possibility of history's meaning coming from beyond it. It is the destiny of a culture with a nature-bound religion at its base, to rest with the meaning it can find in intra-historical transformations and refinements of cultural expressions. Japanese culture is highly decorative but does it have the creative edge that will cut it loose from its exquisite crýsalis and lay it open to the possibility of new life coming to it

from "beyond", and gaining a vision of an infinitely finer destiny? It is quite possible that the foregoing is more of a caricature than a valid description. Few of us may be equipped to pursue the analysis to a depth required in order to yield clarifying insights; but it is still in order to suggest that such an analysis of the substance of Japanese culture be carried out, on the part of the missionaries and the Japanese together.

We have said that insofar as any aspect of the culture has within it an awareness of the limitations of its forms for expressing the meaning which undergirds it, it is open to some power which promises the fulfillment of its fragmentary character. This quality of ultimate concern in a cultural form is a point of contact with the Christian awareness of the drama of redemption.

The consciousness of the worth of a cultural expression being validated in the possession of ultimate concern may only be latent in Japanese culture. The Christian mission exists to awaken the latent concern and to relate it to the promise of redemption through Jesus as the Christ. It should not presume that cultural expression is an obstacle, until proven otherwise. In any case, we should encourage examination of every expression to determine what is the nature of the substance it intends to symbolize. If the ultimate concern to which it points is a concern really open to transformation by the renewing power of God in Christ, we are then in a relationship of possibly fruitful conversation with the culture. If, on the contrary, the concern indicated is one of fatalistic acceptance of the natural order without admitting the possibility of creative renewal, our task is then one to bring about divine discontent with such a view of human destiny.

* * * *

There is a longing for salvation in everyone. This longing is the desire to be made whole. The hope of salvation is the hope of being made healthy, of being healed. Serious longing presupposes an awareness of our need for healing, of our sickness, of the power of demons to hold us in bondage and finally destroy us. Where there is such an awareness the ground is prepared for the Gospel. Where sickness is not acknowledged, where there is no awareness of the universal human predicament of not being wholesome, of being threatened by demons (the powers of createdness separated from the Creator) it is first necessary to help bring this awareness about. The first task of missions is to be used to reveal to men what they are.

"In some way and on some level, every human being is longing for a new reality in contrast to the distorted reality in which he is living. People are not

outside God; they are grasped by God, on the level in which they can be grasped,—in their experience of the Divine, in the realm of holiness in which they are living, in which they are educated, in which they have performed acts of faith and adoration and prayer and cult, even if the symbols in which the Holy was expressed seem to us extremely primitive and idolatrous. It was distorted religion, but it was not non-religion. It was the reality of the Divine, preparing in paganism for the coming of the manifest Church, and through the manifest Church the coming of the Kingdom of God.” (Paul Tillich)

Our purpose and our function as missionaries is not primarily one of solving the problem of the cross-fertilization of cultures; it is to be mediators of a reality which is the criterion for *all* human history, and which stands in Judgment of all forms of culture, including our own.

R. A. M.

Dr. Lyman traces briefly the development of Christianity and its impact on the various cultures (and influences within cultures) with which it has come in contact, pointing out its relevancy "to all cultures in all periods of history." The missionary reader will be especially encouraged by the section "Facing the New Religions," for it reminds us that the situation of the early church closely parallels that which many have faced and will continue to face in adapting the Christian message to the needs of the Japanese people.

Christianity in an Alien Culture

From notes on an address by

DR. MARY ELY LYMAN

Christianity, from its beginning as an obscure sect in tiny Palestine, spread by the 3rd century over the then known world, and by the 4th century was declared the official religion of the Roman Empire. What were the reasons behind this phenomenal contagion?

Two characteristics of this new religion stand out especially—its flexibility or adaptability, and its intense inner integrity. In this article, we will look mainly at the first and less often stressed, or even realized, of these, as it is its flexibility that has kept Christianity relevant to all cultures in all periods of history.

The Jewish Character of Christianity

To begin with, Christianity was Jewish in character. Jesus' life and work showed no break with his Jewish past. Indeed, the three great Jewish institutions, the Law, the Synagogue and the Temple, he honored and sought to make more truly vital for his contemporaries. The observance of the Passover, which was a requirement of the Jewish law for every Jew, he gladly kept. Further, each Sabbath Day found him in the synagogue, taking part in its teachings. The Temple he loved and risked his life to purify and save it. Jesus was thoroughly a Jew and he had no announced purpose of founding a new religion. But he was to bring a new freedom and a new adaptability into Judaism which was to revolutionize it completely.

Jesus sided with no party within Judaism, neither with legalists, nor apocalypticists, nor zealots—he cut away from them all to get to the heart of religion itself. His conception of truth required brushing aside formal traditions: "Ye have heard it said of old, but I say unto you . . ." This kind of flexibility which

sees the problems, understands the ancient, hard-fought answers, and casts the meanings in a form that contemporary men may grasp, is inherent in the Christian tradition. If the Christian is legalistic, his message may lie imprisoned within him.

It was difficult for the people of Jesus' time to conceive of a Messiah who lived simply, who identified himself with the common people and who died a felon's death. At the time of his death in 30 A.D., there was only a small group of people who called him their Messiah. Yet it is one of the miracles of history that within fifty years, Christianity had spread through the Greek world, like fire through stubble, and made itself thoroughly at home in the alien culture which it had penetrated, all its extant literature written on Greek soil, its centers in Antioch and Rome, both Greek cities.

The significance of Jerusalem as the primary center of Christianity began to decline, as the faith reached out into the Mediterranean world. With the sack of Jerusalem by Titus in 70 A.D., most of the lingering traces with Judaism disappeared and henceforth Christianity was a truly Gentile movement.

The Roman World

As we consider the great flexibility of the early Christian movement in the Gentile world, there are several aspects to be noted. Let us begin with the workings of the tremendous missionary movement. Paul was not the only missionary—there were many others significantly at work, as for example the first seven officers of the early Church, headed by Stephen, all possessing Greek names. The new faith took the men it found, and set them to work in its program without hesitation or delay. Thus we have Stephen's witness to the Hellenistic Jews; Philip's to the Ethiopian; Peter to Cornelius; Barnabas, John Mark and Silas to non-Jews in the Mediterranean world.

This missionary movement was helped by the excellent Roman roads and provincial government which made one world of the Mediterranean basin. One could go all around the entire Mediterranean area with one language, the Greek Koiné. There was an imperial postal system, serving the government primarily, but also carrying private mail for delivery along its routes. The times were full of syncretistic religious notions, and the army which kept the Pax Romana was a symbol of the mixture of peoples that were to be found throughout the Empire. All these features were favorable to the mighty missionary activity of the early Christian movement.

The Missionary Momentum

As we look at the first Missionary Council (described in Acts 15 and mentioned in Galatians 1) we find that there were two opinions clearly held as to how the new converts should be treated. The Jerusalem conservatives said, in effect, "Let these new converts first become Jews (by circumcision) and we will accept them." But the liberal Christians saw the foreigners as people and didn't want to lay heavier burdens than necessary upon them. The result of the controversy was that the Gentile converts were merely required to abstain from sexual immorality, and to refrain from eating meats offered to idols and to keep certain other dietary regulations. None of these three conditions, however, were creedal, they were merely basic social suggestions to enable harmonious living together, a tremendous advance and one of the first examples of adaptability.

There was another phase of this social problem that Christianity had to meet. It was the austere Jewish ethical standard. Should Christians fraternize? Should they marry persons of lower moral standards? Should divorce be permitted? Should legal problems between Christians be taken to court? And what of splinter groups and factions, what was their relation to the Church? I and II Corinthians represent frequent correspondence which Paul had with the Churches on these matters. Flexibility had been abused by some, in returning to pagan ways, and Paul had to tighten the discipline somewhat, but the flexibility remained.

By the end of the first century, the Christian Church was taking on a definite form of organization, having deacons, bishops, and elders. It had worked out a minimal definition of faith; it was using Paul's letters as scriptures (II Peter 3:16). With the settling down into an organizational pattern, some of the earlier elasticity was lost.

Flexibility in the Face of Competition

Because of Christianity's rapid progress, we are apt to overlook today how *many* competitors it had! As we noted earlier, it was a syncretistic culture. Roman soldiers had come in contact with the religions of all parts of the Empire and brought knowledge of them into the current thought-life. The old gods of Olympus were on the decline, yet by no means without influence in the life of the times. That this hoary Greek religion, though criticized by Cicero, Horace and Livy, still hung on may be seen in various documents of the time and in the New Testament itself. For instance, in the law court procedures and docu-

ments, one sees a clinging to the old Olympian faith in the opening dedicatory sentences to the gods. Paul and Barnabas were actually taken to be Greek gods at Lystra (Acts 14: 11, 12) and again at Ephesus (Acts 19: 28). On another occasion Paul is taken for a god at Malta, where a deadly viper bit him but he did not succumb. However, the Olympian faith was declining and the growing dissatisfaction with it led to a readiness to seek alternatives. Paul, knowing the time was right to bring the Christian faith to the people, pointed to the altar dedicated "to the Unknown God" on Mars Hill and cried out, "Now, I'll tell you who He really is!"

Facing Superstitions

Not only was there competition to Christianity from the old Greek religion and the syncretistic additions to it, but the superstitious practices of the times had also to be reckoned with. To know a culture, one must examine things which are often thrown into the waste baskets, such as party invitations, showing the guests and menu served; the laundry lists, disclosing the items of wearing apparel, the kind of house linens, etc. Many scraps and shreds of papyrus have been found in Egypt where, because of the heat and lack of rainfall, they were preserved. Many of these papyri reveal the half-magic, half-religious practices whose aim was to control the supernatural forces for the ends of the individual who performed them; they show incantations to ward off illness and death; rites to obtain a safe journey or to promote one's good fortune in love and many other elements of poignant human relationships.

These incantations and superstitions were part of the situation that confronted Christianity. But its grasp of moral and ethical principles was such that it would not sacrifice the orderliness of a moral universe to personal whims. Christianity had clashes with such superstitions many times according to the New Testament literature. Paul, for instance, opposed Elymas the magician (Acts 13: 6-12); met the slave girl of Philippi who had an intuitive power that her owners exploited (Acts 16: 6-20); and he encouraged the burning of books of magic by those in Ephesus, who became Christians. (Acts 19: 19). Christianity kept its own center true and refused to allow practices of this sort to become attached to it.

Facing the Philosophies and New Thought Patterns

Still another competitor which confronted Christianity was found in the current philosophies of the period. Their concern had shifted from metaphysics and

the problem of knowledge, to the more practical questions of 'what makes a good life' and 'how may it be achieved?' Lucretius, for example, in his poetic essay "On the Nature of Things," talked seriously about the Epicurean philosophy 'being a guide to life,' so that men should cease to fear death and be free to find pleasure in life.

The philosophy closest to Christianity, however, was Stoicism, which had an emphasis on the human will, human conscience, ethical and moral standards, and an Immanent Reason informing all the earth. Cleanthes, an early Stoic philosopher, in his famous "Hymn to Zeus" taught 'one soul, interpenetrating the universe by union with which we become endowed with soul.' Paul in Colossians 1: 15-17, uses language which seems to indicate a thorough awareness with this thought of Cleanthes, and Acts 17:18 shows Paul dealing with the Athenian philosophers. They had nothing but scorn for him, but, although Paul knew the people with whom he debated to be mere dilettante philosophers, he also knew that they were worth appealing to and he met them on their own ground. The New Testament reveals literary traces of encounter with these philosophies, e.g., in Paul's letters, in the book of James. Not only in form and rhetorical mannerisms does it echo Stoic writing, but it exhibits a like concern with the question of 'What makes the good life?'

The books of Hebrews and John show excellent examples of Christianity grappling with the current philosophies and even borrowing now and then that which was useful for its purpose. In Hebrews, the symbolism was taken from the Jewish Day of Atonement and from the Platonic idea of a reality beyond the veil of the senses. Blended together, Christianity emerges as the final and absolute religion, compared to which all other religions are but shadows. In the Gospel of John, the use of current and philosophical thought is more clearly marked. The author of the fourth Gospel as much as says: "You have been wrestling with a philosophic principle of order, namely the Logos. Listen! That principle, that Divine Logos, has come to earth, became flesh and dwelt among us. And we have beheld His glory . . ." John also stresses concepts which were prominent among the philosophies, i.e. the Light of the World, the Bread of Life, the Way, the Truth and the Life, thus making common cause with the Hellenistic philosophies at their best. Christianity had no reluctance to seize upon a useful concept, no matter what its source, if it could teach truth by it.

Facing the "New Religions"

The most active competitor of all was not the old State religions, nor the

philosophies, nor superstitions but the mystery cults. These were strange new cults which came from the East, from Anatolia, Persia, Thrace, Eleusis and other places, and dramatized individual salvation in the myth of a dying-reigning saviour god. These cults covered the whole gamut from the crude to the refined; from the orgiastic Bacchanals to the refined and deeply spiritual Mithraism. Some featured an intense brotherhood, and in some there were sacramental meals shared together. They offered something specifically for the individual and the benefits were both for the present life and for the future. In some of the rituals, beautiful and deeply moving prayers were taught.

From these cults Christianity did not stand aloof, nor isolate itself. Paul used words in referring to the mystery cults to show that Christianity was greater than the mysteries the people already knew. Paul did not hesitate to borrow terms from them and then fill them with deeper meaning which his hearers could quickly grasp. In Colossians 1: 26 Paul declares that his task is to make known "the mystery hidden for ages and generations," and in verse 27 "...to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory." The early Christian faith did not fear to use any concept that held out promise of teaching its message.

The Integrity of Early Christianity

And so Christianity lived on, while the mystery cults have long since been forgotten. How, with all its adaptation, did Christianity retain its integrity? In answer, the first fact to be pointed out is that at the center of this new faith there was the historical Jesus. He was no mythical figure but the warm, living, self-revelation of the heart of the Father, God.

Another factor was the great, high, spiritual and ethical heritage of the Jewish faith from which Christianity sprang. No other religion had anything like the high cultural and spiritual insights of the Jewish nation. Bulwarked by such insights, no ethical teaching of the time could touch Christianity. The Christian life was a good life and this too was in accord with heavenly principles.

Christianity was a prayer-supported group, a prayer-united fellowship. The Christians were banded together for more than just mutual fellowship. This joining together for prayer and the following of God's holy purposes deepened their faith into something enduring which persecutions could not touch. Christians chose suffering and death rather than deny or forsake Christianity's insights and truth. Christianity *was* a brotherhood, but not like that of the cults nor the

benefit societies. It was a brotherhood based on the conviction of the Fatherhood of God. Christianity needed no password and was not an exclusive group; if God really were Father of all, then men really were brothers.

Such then, is a quick glance at the early Christian movement as it left its Jewish matrix and fared forth into the pagan world. Its stubborn center that kept central things central, and its flexibility to see people as people, its use of methods that would help them to see the truth, should be the distinguishing mark of Christianity today, everywhere, as it seeks to win men and nations for Christ.

Necrologist's Request

We request that the death of all Protestant missionaries who have ever worked in Japan, and who have died within the past year, or who died previously and not yet reported, be reported so that their obituaries may be read at the 1956 Conference of the Fellowship of Christian Missionaries to be held this summer and published in the 1957 Christian Year Book. The following data is desired:

Full name and denominational affiliation.

Date and place of birth.

Date and place of death.

When first came to Japan.

When ceased to be missionary in Japan.

Residence in Japan and kind of work.

If died after leaving Japan, place of residence, and kind of work, if any.

Any other information which should be included.

A. J. Stirewalt, Necrologist,
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Fukiai Ku, Kobe.

Professor Sumiya gives us here a "capsule concept" of the social situation which confronts those who would make an impact upon it in the name of Christ. Even those who have a life-time knowledge of Japan and her culture will find this article a helpful summary of the situation

Japanese Society and Christianity

MIKIO SUMIYA

1. Christianity and the Village and Town

Even a casual look at the geographical distribution of Christian churches in Japan quickly shows they are concentrated in the large cities, with few in towns, and almost none in rural villages. In the city, gathering a congregation of twenty or thirty is not too difficult, although it is not so easy to win allegiance of the middle-aged shopkeeper or laborer. By contrast, even decades of hard work in the town or rural village will hardly produce a handful of believers. Why is this so?

Two incidents which occurred in the church in a small town after the war suggest some answers. In one case, the eldest son in a large farm family became a Christian over his family's opposition. Because of this he was considered unworthy of being the family heir, was disinherited, and expelled from the home. This kind of incident even now occurs often in "democratized" Japan.

The second incident concerns the eldest son of a village doctor. Fortunately, because of the understanding of his family, a like tragedy did not occur. However, the young man found himself unwilling to try to win his younger sister to the joy of his faith. If she were to become a Christian she would be looked upon by the villagers as an heretic, and her chance for marriage might be lost, resulting in a long life of unhappiness.

Thus, in the village and town, we can see that freedom of thought and action by the individual do not extend to breaking with custom. The individual is still expected to think and act in harmony with the discipline of the traditional communal organization of the community and family.

Only a person with an assured source of income and a very strong will, or else a kind of fanatic, can hope to live as a Christian without almost insurmountable difficulty. And those young people who do revolt and come into the church are likely to compromise with custom or else to give up the struggle and go off to the city. Herein lies the cause both of the deep agony of the town and country churches and the slowness of their evangelistic advance.

It is the coercive force of the traditional family and community "web-like"

structure¹ which governs the life of town and village; and this force is a thorny barrier in the way of developing a mature faith. Even in the big city, where its influence is not so apparent, the ethics of the communal "web society" still has deep roots, and even among intelligent middle class city-dwellers there may occur an abrupt loss of interest in the church when one is confronted with difficult "teaching" of the Bible such as the place where it is commanded to leave the father and mother in taking a wife. That this does not happen often is due largely to the watering down of the Gospel. Such treatment of the Gospel is the reason behind the stagnation and socially weak-kneed attitude of the city churches.

It is necessary at this point to ask what the characteristics of this communal structure are that have brought the Japanese churches to such a state.

2. Love, Obligation and Submission

Characteristic of the relationships within the "web society" in Japan is their hierarchical aspect. "Vertical" class-relationships, such as ruler and subject, master and servant, parent and child, and teacher and pupil, are central. The uniting force even in the family is obedience to the head of the house, and affection (aijo) is a relationship of only second or third-rate importance. (Recently, among young people, there has been a growing tendency toward rebellion against this authoritative pattern. With the new emphasis on democracy the motive of affection in marriage has become a matter of deep interest, and young people are wanting to select their own mates even against their parents' will. Also, the family relationship is coming to be based more on affection (aijo), as reflected in greater emphasis on "mother-love". This reveals the extent to which love (ai), as the substance of social relationship, is finding expression in Japanese society.) And this essentially horizontal relationship characterized by affection may properly be called a "modern" social relationship. Since the Meiji Era it has been accepted mainly by the middle class, but after the last war its influence has become much more widespread. Nevertheless, even among those persons who emphasize affection, the bonds of the old family system are deeply rooted.) Almost every day, newspaper articles appear telling of the double suicide of disappointed young "lovers" whose marriages are blocked by their parents. They reveal the opposition of the old and new ethical systems. The old ethic still requires that affection be denied in order to conform to the command of the parents in recognition of one's obligation ("on") to them. Japanese have been taught from childhood that the basis of all social relationships is this

1. The translator borrowed this term from Gibney's *Five Gentlemen of Japan*.

obligation, as expressed in the saying, "obligation to the lord is higher than a mountain, and that to the parents is deeper than the sea." Therefore, the subject is expected to give absolute loyalty (*chu*) to the lord, and the child, filial piety (*ko*) to his parents. Loyalty and filial piety are the only proper ethical sentiments for fulfilling the demands of obligation. One American wrote thus about the coldness of the parent-child relationship in Japan:

"In Japan love toward the family is thought of exactly as the repayment of a debt is in the United States. And the compulsion behind it is just as strong as that behind the payment of a bill or interest on a mortgage in the United States."

In this "ethic of obligation", the force which sustains the paternalistic communal class system is not affection (*aijo*) but is rather "trueheartedness" ("magokoro"). It is the ethic of a feudalism and it is so thoroughly bred into the Japanese that it leaves an impression almost impossible to erase.

However, the westerner's idea that this ethic is essentially one of a creditor-debtor relationship is misleading, for although the characterization of it as "obligation ethic" was borrowed from the social relationships of the Tokugawa Era (when mercantile exchange flourished) it does not reflect the true psychology behind loyalty (*chu*) and filial piety (*ko*). "Chu" and "ko" are relationships of obligation ("on"), but not the relationships of rights and duties between free individuals. The hierarchical system of class relationships is sustained by an absolute and unconditional submission ("kyojun"), where the subject and child are nothing more than powerless slaves, and the lord and father are absolute masters. This may be termed an ancient, or more exactly, an ancient Asiatic relationship.

Today, the determining factors in the Japanese "web society" are quite complex. Affection, true-heartedness and submission—modern, feudal, and ancient attitudes, respectively—are active in varying degrees in different individuals and in different segments of Japanese society. The ethics of obligation ("on") has strengthened the ethics of submission ("kyojun") rather than destroying it, and affection ("aio") has not led to a fundamental denial of the ethics of submission. Rather they form three levels or strata both within individuals and in society. Of course, the relative thickness of these strata vary with the individual and the social class. Even so, the combination of these three forces is the cord which holds together the Japanese "web society", and however they vary in thickness, the ancient ethic of submission to authority still remains strong.

3. History and Stratification

The stratification of the ethics of the "web society" actually reveals the fact that social relationships themselves are stratified. This is a distinguishing characteristic of the social structure throughout Japanese history. In Europe, feudal society was raised on the rubble of the ancient, and modern social structure on the ruins of the feudal. In contrast, the outstanding characteristic of Japanese society is the way in which ancient society is not replaced by the feudal, rather being subsumed together with it in the new structure; and modern society, in turn, is built with feudal society as a foundation. Therefore, history is characterized in Japan more by this stratification than by chronological sequence of social structures, so that "stratification" is probably the correct name to apply to the Japanese historical process.

This "stratification" may also be looked at in geographical terms. The fact that Christianity is almost entirely unsuccessful in the village is due to the fact that it is confronted there by an ethos dominated by thick ancient and feudal strata. On the other hand, in the cities among the middle class the ancient strata are thin and modern democratic influences tend to prevail, so that Christianity is able to penetrate fairly deeply.

In Asian societies the masses have been kept in a position of slavery within the family and village communal system. The old pattern repeats itself again and again without essential change, social advance being limited largely to the apex of the social pyramid. Of course, there are various economic reasons for this, but special emphasis must be put on the lack among the masses of a consciousness of active selfdetermining individualism capable of resisting the past and bringing about new social relationships.

The social system fails to "realize" a personal, individual "shutai"² capable of standing against the old ethos. The relationships of ruler and subject, parent and child and husband and wife produce only submissive "kyakutai". In a society where maintenance of the old social discipline always appears absolute, the people are not able to become pioneers of a new society.

4. Guilt Culture and Shame Culture

When one understands why self-determining individual "subjects" are not produced in this society, the contrast between the ethical outlook of the Japanese and the westerner becomes clear. As pointed out above, in Japan the fundamental characteristic of ethics is a legalistic discipline characterized by class-

2. Trans. note: Here and elsewhere Professor Sumiya draws a decisive contrast between the "shutai", an active, individual "subject", and the "kyakutai", who is merely an "object" of social forces which he is powerless to change.

conditioned, authority-submission relationship. Such ethics is external to the individual. In contrast, modern western ethics has its basis in individual personality unified by value standards which operate from within. This direction by an inner demand is the fundamental characteristic of the autonomous individual "shutai". Thus, we can call the western, "inner ethics" and the Japanese, "external ethics".

In *The Chrysanthemum and the Sword*, Ruth Benedict recognizes the importance of this distinction. After pointing out that in Japan "makoto" or "magokoro" (true-heartedness) is a central ethical concept, she adds:

"Makoto does not mean what sincerity does in English usage. ...calling a man 'sincere' in Japan has no reference to whether he is acting 'genuinely' according to the love or hate, determination or amazement, which is uppermost in his soul. ...A basic meaning of 'sincerity' as the Japanese use it, is that it is the zeal to follow the 'road' mapped out by the Japanese code and the Japanese Spirit."³

Or to put it differently, one means being true to the demands of one's personality, while the other means to be true to the socially determined relationships of the society. Benedict writes further of these two kinds of relationships as follows:

"In anthropological studies of different cultures, the distinction between those which rely heavily on shame and those that rely heavily on guilt is an important one. A society that inculcates absolute standards of morality and relies on men's developing a conscience is a guilt culture by definition. ...In a culture where shame is a major sanction, people are chagrined about acts which we expect people to feel guilty about. This chagrin can be very intense and it cannot be relieved, as guilt can be, by confession and atonement. ...Where shame is the major sanction, a man does not experience relief when he makes his fault public, even to a confessor. So long as his bad behavior does not 'get out into the world' he need not be troubled and confession appears to him merely a way of courting trouble. Shame cultures therefore do not provide for confessions, even to the gods. They have ceremonies for good luck rather than for expiation."⁴

3. Benedict, Ruth, *The Chrysanthemum and the Sword*, Charles Tuttle & Co., 1954, pp. 215-7

4. Ibid., pp. 222-3

However much shame accumulates it is still only shame. And to replace shame with the consciousness of guilt as the controlling principle for men's actions requires a decisive change of heart and mind. So far as human history is concerned there is no force to bring such change about other than faith in a personal God. God has given us two decisive moments. In the first instance, a personal God is a covenanting God, causing man to make a covenant with Him which makes man a person. Through this Covenant of Grace man ceases to be a mere object (*kyakutai*) and is enabled to become an acting subject (*shutai*). And second, as a token of this Covenant, the personal God gives the Law, which is "written on the heart" (Jeremiah 31:34). At this point the consciousness of guilt becomes the controlling principle of "personalized" humanity, and all earthly authority, now shown to be under the control of sin, becomes a thing to be resisted and subjugated. Here the *decisive* advance of history made a start.

5. The Subjugation of Love in the Web Society

The distinction between "magokoro" and "sincerity" is supported by a comparison of all areas of "shame culture" with similar areas of a "guilt culture". As was pointed out earlier, the modern relationship of love has gradually come to be taken seriously in Japan, but it is necessary now to consider how love itself in Japan has taken on certain pre-modern characteristics.

In Japan, love (*ai*) must be considered in relation to the ethics of the "web society" and its class relationships. It operates only within the boundaries of the communal society, and its nature is determined by the authority-submission pattern. This means that love is not supposed to extend beyond one's family, village, or nation. Or wherever it does reach beyond these boundaries it takes place only as participation in a still larger communal society, a relationship sustained only by the same pattern of submission to a higher authority.⁵ This limited character of love gives rise to the contradiction whereby the same person shows deep sympathy for those within the circle of the communal society and is completely cold toward those outside it. It is a good example of the discriminatory love expressed in the saying, "Love your neighbor and hate your enemy." Love should decrease in proportion to the distance from the person. This is exactly opposite to the love taught by Christ in the Sermon on the Mount.

Christ taught a universal love without boundaries, which is a denial of that limited just to the family or clan. It extends also to the distant person. This is simply and clearly expressed in the story of the Good Samaritan. This story

5. Trans. note: e. g., the wartime alliance with the Axis powers.

is a true example of Christian love which reaches out to befriend the outcast. It is a love which forms "personal" relationships in areas where true fellowship is unknown.

Although the word love (ai) has been used for both kinds of relationships in this article, the two are completely different, and the latter kind is not found in Japanese society.

6. The Subjugation of Natural Love

Since the war, and especially among young people, we have heard "love" and "freedom" advocated, the doing away with feudal relationships and the establishment of democracy loudly extolled. However, wherever we see the old external controls lose their power what actually comes about is far from the inner-directed ethics of modern love. Rather it is an absence of control. Or looking from the other side, it is control by the natural instincts, a society characterized by "natural love" and "anarchical ethics".

In the traditional ethics of Japanese society, "natural love" has occupied a very low position. Therefore, to advocate "love" was actually a thing of shame. This is one reason why Christianity has been considered for many years a religion contrary to Japanese ethics.

Consequently, it is not strange that the situation in post-war Japan is proof to many thinking Japanese that they have been right in their previous judgment of "love" and "freedom" as actually immoral.

However, what this actually shows is that the words "freedom" and "love" are themselves equivocal and hence meaningless, in Japan. Simply to be freed from feudalism does not guarantee the establishment of a modern social structure, and release from authority itself in no way assures that relationships based on Christian love will follow. The necessary foundation for the internalization of ethics and the establishment of true personal relationships is the judgment of sin and its expiation by the personal God; what are required are the individual's repentance, subjugation of the individual will to sin, and salvation through Jesus Christ.

At the dawn of the modern age, Luther wrote *Slavery of the Will* in answer to *Freedom of the Will* which had been published by the scholar Erasmus. Luther extolled "freedom in Christ", thus taking his place among the architects of modern freedom. Here for the first time the free individual (shutai) was born, with freedom of conscience which even the authority of kings and emperors could not overthrow. And it is at this point that the true advance of Japanese society both in the city and village, must begin. Translated by Vern Rossman

We have a double concern in presenting an article on "Christian art" in Japan: that Christianity employ only the finest art in its service; and that the excellent work in Christian subjects of certain contemporary artists be recognized. This appreciative comment on a few outstanding examples of "art with Christian content" will help to introduce the importance of the concern.

East and West in the Christian Art of Contemporary Japan

HUGO MUNSTERBERG

In creating a strong and expressive Christian art for today's Japan, the first problem which confronts the Church and the Christian artist is that of choosing between the characteristically Japanese and the Western artistic tradition. This dilemma is a very old one, for ever since Christianity was first introduced into Japan in the sixteenth century, both the indigenous and the foreign style were employed for building churches and making images and paintings. It is a problem which never confronted Buddhism for when this faith was first brought to Japan from Korea and China during the sixth and seventh centuries, the native artistic traditions had not yet been developed so that the Buddhist art forms which had been evolved in China were taken over with almost no modification and were extremely popular with the Japanese. In fact it may be said without exaggeration that within a generation or two the foreign artistic style became acclimatised to Japan and Japanese Buddhist artists were producing masterpieces equal to those produced on the mainland. However, when Christianity reached Japan a thousand years later, it found a fully developed artistic culture which could not easily be displaced by a foreign importation. Unfortunately the ruthless persecution of the Christians during the seventeenth century all but obliterated the Christian art which had sprung up during the Momoyama and early Edo period, but from the fragments which remain and the representations of Christian churches and icons which appear in contemporary paintings, it would appear that an attempt was made to adapt church architecture to the native artistic traditions and the icons to the Buddhist sculptures. At the same time other Christian works of art from this period are clearly fashioned after imported Italian and Spanish works so that we may conclude that both styles were already used during this early period.

During the last hundred years when Christianity was once more free to pro-

pagate its gospel in Japan, the same problem has once more arisen and especially in our own day the argument, between those favoring a Christian art based on Western models and those advocating a Christian art derived from native Japanese artistic developments, has been lively. In the framework of this brief article it will of course be impossible to give a complete history of the Christian art in Japan of the last century or to list even the main churches which have been erected. Suffice it to single out one outstanding example of architecture and painting in each of these traditions in order to illuminate the point at issue. Through this one representative example, the type of work produced by these two schools may be seen, for in essence the underlying artistic and cultural principles are the same in all the works following the Japanese tradition, just as they are the same in those inspired by Western models.

Of the church buildings erected in the traditional Japanese style, the most outstanding is probably Christ Church, Nara, a Seikokai church built in 1930 by Mr. Yoshitaro Oki (plates 1 & 2), who had previously helped in the repairing and reconstructing of old temples and shrines in the district. The style employed is known as Gotenzukuri, and the materials used are the traditional Japanese ones, namely cypress wood, plaster and clay tiles. The effect of the graceful curves of the eaves, the clean geometric design and the use of unpainted wood against the white plaster is very beautiful. The interior, too, with its use of wood and bamboo and its unadorned and simple forms is very fine and creates a fitting atmosphere for a worship service. Yet however pleasing this type of design may be from a purely aesthetic point of view, it has not been used in many other church buildings with the exception of the Catholic church in Nara and the Episcopal church in Hikone, for the characteristic Japanese response to that kind of church architecture was a negative one based upon the idea that this type of construction was fitting for a Buddhist temple but not appropriate for a Christian church.

In contrast to the very few church buildings erected in a traditional Japanese style, there are a great many churches built in imported Western styles varying all the way from the Early Christian basilica style to the Victorian adaptations of Gothic and just about everything else which can be imagined. However most of them are of little artistic distinction and would have been out of place in any environment, for they reflect little more than the hopeless eclecticism of nineteenth century European architecture. It is the merit of the Czech-born American architect Antonin Raymond to have been the first to adapt modern design to Japanese Christian church architecture, and it is his master-

piece, the church at Tokyo Woman's Christian College, that I should like to use as an illustration (plates 3 & 4). Built in 1938, it was a pioneering venture in Japanese church architecture and has often been reproduced in Japanese publications on modern architecture. After the interruption of the war years, Mr. Raymond has once again addressed himself to the problem of church architecture but unfortunately neither St. Anselm's Catholic church in Meguro, Tokyo, nor St. Alban's Episcopal church in Shiba, Tokyo, are completed at the time of the writing of this article. However from the floorplans and the architectural drawings, it would appear that these designs are even more modern than the older example.

The church at Tokyo Joshidai is in every respect the very opposite of the Nara church, for instead of using the traditional Japanese design it uses a modern Western one, and instead of wood and tiles, it employs concrete and steel. Yet at the same time its severity and simplicity are quite in keeping with the native architectural tradition. The emphasis is on the vertical accents with a high tower soaring up into the sky instead of the more horizontal emphasis of the dominant roof line in the Japanese style church. This difference is a very fundamental one, running consistently through the two architectural traditions. The inside, too, is very different for instead of relying upon the beauty of the natural wood and the traditional shoji as seen in the Nara church, the interior employs concrete and stone in the walls and floors and lets the light filter in through stained glass windows which form abstract designs. These in conjunction with the stone tracery forming the upper portion of the walls articulate the otherwise too monotonous interior and create a very beautiful effect. The whole effect is certainly one of great dignity and beauty, although the very modern design no doubt seems cold to many who are accustomed to Neo-Gothic churches and find it difficult to adjust themselves to any departure from the familiar.

In painting, the same dichotomy exists as may be seen when the work of the two leading Christian painters of Japan is compared. The outstanding figure among Japanese style Christian artists is Miss Kimi Koseki who, like most of the painters working in this style, is a Catholic. Born in Sendai and trained at the University of Arts in Tokyo, she brings both her native environment and her great skill as a water color painter to her Christian art. Particularly moving are her renditions of the holy family dressed in kimono, worshipped by the people of her native province, and her depictions of the Christian life among the simple people of Japan, such as her painting entitled, Christmas at the

Mountain Village (plate 5). Here the Christian message is rendered in terms familiar to all Japanese from their everyday experience so that the truths of the gospel are brought directly into the lives of the people. The style employed is a very simple and strong one derived from modern Japanese style painting in which she was trained. Another type of Christian painting done by the artist goes back to an older tradition, namely that of Yamato-e and the Tosa School, in its detailed and meticulous manner (plate 6). Characteristic of this type of painting is the representation of the Madonna in the guise of a Heian court lady with long black hair and an elaborate, many-layered kimono. Here again the emphasis is upon showing the sacred figures in terms of a typically Japanese environment, hoping thereby to bring these Christian subjects closer to the hearts and minds of the Japanese people, a device which has been used by Christian artists throughout the ages; for what else did Raphael and Dürer, Rembrandt and Rubens do but show the biblical figures and events in terms of their own society and environment. Yet in this case, as with the architecture, it must be admitted that Miss Koseki's greatest success has been with foreigners rather than with her countrymen who have not felt it quite fitting to have the sacred figures portrayed in Japanese dress.

Of those employing the modern Western style, the most outstanding Christian artist is Mr. Tadao Tanaka. Born in Sapporo as the son of a Protestant minister, he grew up in a Christian environment in contrast to Miss Koseki who became a convert during her student days. He received his art education at the Kyoto Art Institute under Maeda Kanji and during two years in Europe where he travelled extensively. The most important influences upon his work were no doubt the great religious paintings of Italy and especially the works of Georges Rouault whom he resembles in temperament and style. For him as for Rouault the world is fallen and tragic, and Christ is betrayed and made to suffer ever anew. His style is simple and rather abstract, employing heavy black outlines and flat areas of color. The medium he uses is usually oil on canvas although he also uses sumi and water color for his sketches. Although the forms are abstract (charcoal) and generalized, he, too, sees Christ against a contemporary Japanese setting; for to him the poverty both spiritual and material of the people depicted is a reflection of contemporary Japanese society as he sees it. In Mr. Tanaka's paintings, the despair and the existential character of our age finds forceful expression, and in this way it may be said that he is modern not only in his artistic style but also in the language he speaks. If the doubting multitude must be convinced by Christ's stigmata and Judas is shown betraying



Plate # 1
Christ Church, Nara; main
portal; Architect: Oki,
Yoshitaru, 1930



Plate # 2
Christ Church, Nara; side
view



Plate # 3
Chapel, Tokyo Woman's
Christian College; exterior
view
Architect: Antonin Ray-
mond, 1938



Plate # 4
Chapel, Tokyo Woman's
Christian College; nave
and altar



Plate # 5
Christmas at the mountain village; Artist:
Koseki, Kimi



Plate # 6
Madonna and child;
Artist: Koseki, Kimi



Plate # 8
Disgrace of Judas;
Artist: Tanaka, Tadao;
1954



Plate # 7
Stigmata; Artist:
Tanaka, Tadao; 1955

his Master (plates 7 & 8), then these events are not historical ones only but apply equally to our own age and show how the eternal truths of the Christian faith apply to all men regardless of their race or the civilization to which they happen to belong. The result is works of great power which may shock those who were nurtured upon the sickly sentimental nineteenth century representations of Christ, the good shepherd, surrounded by clean washed children; but for those who have experienced Christ in his true dimensions, these will be among the most memorable representations of Christ to have come out of our troubled age.

It is difficult to come to any definite conclusion about the merit of these two artistic traditions. Each no doubt has its value and speaks to some people. The main thing as this author sees it is to produce good Christian art whichever tradition is followed. Unfortunately most of the art which, in Japan as well as in the West, has gone under the name of Christian art during the last century or so has been bad art by any standards, weak, sentimental and eclectic without power and artistic excellence. It is this situation which must be remedied if Christian art is to have again as it has had in the past a position of leadership, and if it is to give vital testimony to the faith of the living God. And in order to achieve this the most important thing for us to do is to give the Christian architects, painters and sculptors our patronage so that they may once again feel that they are a significant part of the body of believers; for only if they can feel that their work is needed and wanted will they be able to create works worthy of Christ's Church.

This is an inspiring story of the trials endured by the early Christians in Japan and of their steadfastness in the Faith. It is essential information, one might almost say, for Christians in Japan today. It is certainly made the more interesting because of the many excellent photographs of objects we should not otherwise ever see.

Some Phases of Early Christianity in Japan

WILLIAM D. BRAY

I

The first significant effort to introduce Christianity into Japan came in 1549, when Frances Xavier landed at Kagoshima.

However, there are a number of hints that certain influences from the Christian faith wafted toward Japan long before Xavier's time. It is felt that Nestorian Christianity in the 8th and 9th centuries rubbed off something of itself on to various individuals who later were to come to visit Japan. One such visit is recorded in the SHOKU NIHONGI, stating that in the 8th year of Tempyo, at the time of Emperor Shomu, 3 Chinese and 1 Persian doctor visited the court in July; and later that year (736A.D.) in November, the Persian was awarded Imperial Honors of the 7th order. Nestorian influence is attributed through him, and it is recorded that Prince Shomu's wife, the Empress Komyo later exhibited a marked tendency toward social welfare, as seen in the provision for orphanages, homes for the aged, care of the poor etc., possibly inspired by the new teaching. At any rate, the religious significance of these visitors to the court is discussed by several Japanese historians (see Yamamoto, Shuko, *Nihon kirisuto kyoshi*, pub. Nippon Kirisuto Kyokai, 1918; Hiyane, Antei, *Nihon Shukyoshi*, pub. Kyobunkwan, Tokyo, 1950).

Some persons also say that Kobo Daishi, founder of the Shingon sect of Buddhism, met Nestorians in China, and that when he was in T'ang, at the Seimei Temple in Cho'ang, a Persian Nestorian preacher named Adam also was in residence at the same temple. It is conjectured that there may be some similarity through that connection, between the baptismal ceremony in Christianity and that of the Shingon sect.

Further, attention needs to be directed to a curious set of circumstances at Uzumasa, Kyoto, where there is an astonishing 3-poled, triangular torii which is

thought to be a symbolization of the Trinity. This torii belonged to the Hata family, originally headed by Yutsuki-no-kimi, who immigrated to Kyoto in the 3rd century A.D., from Korea; and various family migrations continued, including a group in the 7th and 8th centuries, who may well have brought Nestorian influence with them. This family's large estate is called "Uzumasa," yet in Old Chinese the kanji seem to indicate the Mediterranean area, perhaps indicating the place of origin of the Christian religion. Other factors, also linguistic in character, are of interest. Within the Uzumasa estate is Ko-ryu-ji temple (the oldest in Kyoto, 622 A.D. at the latest), and the water well adjacent to it bears the name "Isarai," which is strikingly similar to "Israel"; and the little shrine to the right of Ko-ryu-ji is called "Osake" Jinja. But Osake is an extremely rare reading in Japanese, whereas in the Old Chinese Bible, the kanji signify "David." And the triangular torii—now bearing the name "Kishima" Jinja—being the only one of its kind in Japan, and being in the center of possible Christian influences may actually have been created to symbolize the Trinity. (Prof. Hiyané, Antei, in *Shina Kirisuto Kyoshi* makes reference to this very torii; and Dr. Ikeda, Sakae of Kyoto University has written a book on the Nestorian influence at Uzumasa.)

Fig. 1 (Photo by Nobuo Watanabe) shows the triangular torii at Uzumasa.

But these matters are only an interesting prelude to the truly serious program inaugurated by Frances Xavier to bring Christianity to Japan. From 1549 onward, the historian moves in a realm of ascertainable facts, records and documents; and a fairly clear picture of a vigorous Christianity emerges.

II

Christianity to the end of the Tokugawa Shogunate (1549—1868)

The coming of Francis Xavier to Japan in 1549, together with the influx of later Catholic missionaries, both Jesuit and Franciscan, mark the first really significant Christian impact on Japan. The 40 years following Xavier's landing is a period of complete religious freedom; and the faith spread rapidly. However, loyalty to the Pope at Rome, which was to someone outside the nation, verged on becoming a political danger, threatening the work of consolidating and unifying the Japanese people. Hence, a rather brief second period emerges, 1587—1614 in which Christianity is prohibited, officially; but the prohibition is without too much animus or severity, due chiefly to the fact that certain of the Daimyo were still Christian and could plead for softer measures at the court, and further to the fact that a succession of rulers within this period kept other considerations uppermost. This period of uncertain fortunes soon gave way to a period of

uniform persecution, in which Christianity was prohibited fiercely in a move that was to last two and one half centuries, beginning with the January 27th edict of Ieyasu, 1614, and lasting until 1868. This edict of 1614 began to drive Christianity underground, the "Great Martyrdom" at Nagasaki in 1622 compelled it to go completely under, and the Shimabara Rebellion, 1637-38, which was an economic revolt against excessive taxation, but took on a religious aspect because Christians came out of hiding to stand up against their political leaders, broke the back of any possible Christian strength with the killing of all 37,000 persons involved in it. Henceforth, Christianity had to remain underground.

These three periods have light shed upon them by the various Christian relics that have survived. A brief discussion of a small number of such relics will follow.

In the first period of freedom of the faith, the growth of Christianity was phenomenal. Before Xavier left in 1551, there were more than a thousand converts, and by 1614 there was a total of at least 300,000. Among these were many converts from the upper and ruling classes, which was due to the Jesuit emphasis and method of approach; the remainder were from the poorer classes, thanks to the faithful work of the Franciscans. Within this 40-year first period, the symbols of Christianity penetrated deeply into the daily life and art of the people. Since Christianity was not under suspicion, these symbols appear with an openness and freedom which was characteristic, and was in complete contrast with the concealment of the subsequent periods.

Fig. 2 is a roof tile showing the imprint of the cross. It is from somewhere in the region of Oita, at which place in early times there was a Catholic Seminary. Such roof tiles were somewhat common; and even today, in the N. W. area of Himeiji Castle, one may see a few such, bearing the crest of the Kuroda family, which was Christian.

Fig. 3 is a tsuba, or sword hilt, owned by Fujiwara Kiyomidzu, the first samurai to become a Christian in the household of Takayama Ukon. The cross is black enamel within the gold outline.

Figs. 4, 5, and 6 are excellent examples of sword guards showing the cross. These were proudly worn by their Christian owners.

Fig. 7 reveals an excellent pre-Tokugawa ishidoro, or stone lantern, (now at the home of Mr. G. Kodera, Sumiyoshi, Kobe, and photographed with his kind permission). Note the open use of the cross, (which is engraved similarly on the back surface as well).

Figures 8 and 9 show two of the finest examples in Japan of a special kind of Christian stone lantern invented by the devout feudal lord, Oribe Furuta. Fig. 8

is the property of Prof. Ninomiya Tocho, who found it at Fukuoka prefecture, where it was formerly the property of Mori Hidekane, the Christian daimyo of Kurume in the Kai-cho Era (1596—1614). The Oribe-stone lantern has at least 2 distinctive features; the shaft of the lantern is to represent the shank of the cross, and at the top of the shaft is an enlargement on either side to represent the arms of the cross. Next, there is a carving at the foot of the shank. In Figure 8, the carving is that of Christ, and the Latin letters FILI are the word for "Son." Dr. Ninomiya reports that this word was understood in two connections; from the point of view of the worshipper, it was the word for Christ; and from the point of view of the lantern, as a symbol of the faith, this word reflected back to the worshipper to claim him as a "son" also. Figure 9 shows another type of Oribe lantern where the carving is that of Mary. This beautiful specimen comes from Katsura Detached Palace, Kyoto, where there are no less than 5 others preserved.

During the persecutions that came later, these ishidoro were often artistically sunk down into the earth so that their carving might not be seen. At Katsura, there are two so buried, and one other, which happens to show the letters "fili" above ground, but is situated in such a place that the side with the letters is always in the shadow during the day.

(Fig. 8 is by special courtesy of Prof. Ninomiya; Fig. 9, by the Japanese government office in charge of Katsura Palace.)

Fig. 10 shows a scroll painting of the Madonna and Child, using the Buddhist Kwannon as a model for Mary. Since Kwannon was already an art-form, Christian artists seized upon it and transformed it.

Fig. 11 is a Kutani Madonna and child, in brilliant colors, and quite common before the persecutions.

Fig. 12 is a pendant, about 4 inches long, representing the Madonna and Child, inset upon a lotus-leaf motif, with smaller lotus leaves at the bottom. Notice the cross just above the inset. The lotus leaf is a very familiar religious symbol of Buddhism.

Fig. 13 shows silver hair pins, the two in the center showing the Madonna's face.

Fig. 14 is a book end, showing a Christian "father," seated, and with the Cross openly used on his breast. (His name is Father Julifer, written on the reverse side.)

Fig. 15 shows a tea ceremony water-boiler in the shape of a cross, and Fig. 16 that of a tea ceremony bowl with the insignia of a cross glazed into it. There are enough Christian relics connected with the tea ceremony to allow the conjecture that a significant relationship—which must await further research—exists between them.

Fig. 17 shows a ceramic grave lantern; these were originally placed in cemeteries and on All-Saints' Day, candles were put in and lighted. Note the open use of the cross motif.

Thus, such items as these, which are only a fraction of the total known, show us a clear witness to a bold, imaginative freedom of the Christian faith making itself at home in its new and Japanese environment, taking familiar Japanese religious motifs and native cultural objects, and making them serve a Christian purpose, integrating the Christian symbolism into objects of daily life.

We now come to the short second period of 27 years, from 1587 to 1614, in which the Christian faith was suspect politically, and was officially forbidden, although being neither rigidly nor uniformly enforced. In many areas there was no persecution, dependent upon the attitude of the particular daimyo involved. Two relics of this period are shown, although this period tends to merge with the following one, making clear distinctions difficult.

Fig. 18 shows a "seisatsu" or Edict board, which was a public notice against the Christians, forbidding their worship, and offering rewards for knowledge as to the whereabouts of priest, congregation, or individual worshipper. This particular seisatsu is not of the beginning of the period, most of such being virtually illegible now, but is as late as 1850, 4 years before Admiral Perry arrived, and was set up in Tatsuhamamura, near the city of Hamamatsu City. After 1614, these were set up wholesale all over Japan.

Fig. 19 shows a "fumie" or "trample-image," upon which virtually entire populations had to stand and answer the question whether they were Christian or not. This one is quite well worn. An earlier phase of this process of interrogation used a paper wood-block print for the people to step upon; this, however, became smudged quickly, and was deemed unsuitable. According to tradition, the bronze fumie began to be used in the 5th year of the Kwan-ei era (1628) and continued until the 4th year of the Ansei era (1857).

In this second period, there was only one severe persecution, which took place during late 1596—98, with the martyrdom of 26 Christians in Nagasaki. But with Hideyoshi's death in 1598, the persecution relaxed, and Christianity entered upon its most flourishing period of growth, brief though it was to be.

The third period is that of the full prohibition of Christianity, with an adamant central government seeking to destroy the Christian movement in its entirety. Missionaries were deported, every Japanese was compelled to show membership in some Buddhist sect or other, each Christian Church was to be torn down and a shrine or temple erected on the spot. And to keep out Christian missionaries, at least twenty of whom had been quietly smuggled into Japan between 1615—1618, a series of measures was taken that ultimately closed Japan for two and one half centuries to all Europeans except the Dutch, and they were confined to the port of Nagasaki.

In the face of this governmental strangulation, there was no choice for Christianity except to go underground. Death was the penalty for discovery; and the known deaths number more than six thousand martyrs in addition to those 37,000 killed in the Shimabara rebellion. The heroism of Japanese Christians under persecution is a story not surpassed in any other Christian annals. The relics of this period reveal an unspeakable daring to possess the symbols of the Christian faith, camouflaged as well as they were able, to make detection less easy; they show a heroic will to worship and to keep the faith.

Fig. 20 is a Buddhist drum, on the face of which is etched a cross. Such a drum was normally used for chanting of the Buddhist sutras, at the time of death; this one was used secretly at a Christian's funeral, perhaps to the chanting of some Latin oratorio by the mourning people. Thus the funeral was Buddhist in form, but Christian in meaning, and could be held even under the shadow of a temple or shrine.

Fig. 21 shows the two inside faces of an ivory sword guard for the bride's or woman's dagger, called the *mamorigatana*. Every Japanese lady was supposed to have such a dagger to protect her virtue. These two pieces so smoothly fit together, that one would never suspect they are double, and have an inner message.

Fig. 22 is that of an opened, black-lacquer box, normally used to house some household deity. This case is for *Kishi-bojin*, a Buddhist goddess of children. Instead, however, a statue of the Madonna and Child is substituted. Fig. 23 is a close-up, showing a cross, somewhat stylized, in her right hand.

Figs. 24 and 25 picture a wafer-like lacquer box which opens out to disclose a brocaded background and a writing area which might carry the name of the Buddha or some one of his sayings. Devout Buddhists delight in carrying them. But the center, in this one, can lift out; and hidden beneath it is the cross. As usual, death would be the penalty for discovery.

Figs. 26 and 27 show *Daikoku*, one of the seven popular gods of Japan, the god of wealth. He stands usually on bags of rice, carries a bag of treasures, and holds a scepter of power. But this one has a secret. The bag opens out for worship! The sheer audacity of this is almost unbelievable.

Figs. 28 and 29 show a statue of *Kwannon*, carved from soft *polonia* wood, found in a little shrine at a fishing village an hour out of Nagasaki. But when this *Kwannon* is tipped over, a plug may be pulled out from the bottom! The lengths to which someone went to hide the cross reveals the vast danger there was in having it at all.

Figs. 30 and 31 exhibit a medicine case with a glass toggle, such as men could carry in their sash. This also opens out for worship. Extremely interesting are the various Old Testament symbols at the right, the sacrifice of Isaac, the Tablets of the Law, but with the True Vine growing up from the altar, bearing great clusters

of grapes at the top. It is thought that the bearer of this would place a finger at the proper number of the Commandment as he recited it, and, incidentally, wearing smooth the face of the tablets.

Figs. 32 and 33 are of the savage, cruel, brutal god of war, Myokensama. However, this one, when turned around, shows the hidden crucifix which gives its true meaning. There is no little grim humor that the god of war should be used for the Prince of Peace.

Figs. 34, 35 and 36 show a lovely silver Buddhist Kwannon, standing on a base decorated by the familiar lotus leaves, against the outline of a larger lotus leaf. She wears a beautiful necklace of silver ornaments, as seen in Fig. 35. But when these are lifted, however, an extremely tiny cross may be seen. Note also that the palm of the hand shows a strange configuration, intended, for the Christian who had it made, to represent the nailprint in Jesus' hand. It was all so skilfully constructed as to defy detection for several years, but when it was found out, the skilled craftsman in Hiroshima who had made it, as well as the owner and his family, were taken to Nagasaki, and according to the report, there martyred. It was dangerous to worship in those times; and the owner tried to protect himself in it; but worship he must. The inner compulsion dwarfed the dangers.

Fig. 37 (Photo by Mr. Okada, Eiwa Jogakuin, Shizuoka) is a bronze cross, now in the possession of Shizuoka Eiwa Jogakuin, at Shizuoka City, and at the center is a Buddhistic image above the traditional lotus-petal base, which serves to disguise the real function of the cross. This was created during the time of persecution; and if the meaning of the cross was demanded by the officials, the owner could point to the Buddhist image at the very center and remind the officials that the Buddhist symbol was unmistakeably clear. But for the Christian owner, the size of the cross was larger than the Buddhist symbol at the middle, and at a little distance, faded away entirely, while the outlines of the cross stood beautifully clear and sharp. He could forget the smaller symbol, and determinedly cling to the larger. For the owner, it was a Christian symbol because he chose to interpret it as such, yet the opposite interpretation was just as near if the matter had to be argued. To own this invited suspicion and bordered on tragedy; yet, if discovered, it posed questions which abounded with answers of such confusion that a careful defendant need not forsake the truth, yet not disclose the truth. Its implications are much more subtle than appears at first glance.

Such relics speak of a superb Christian heroism; and forever undercut any casual estimate of the depth of the Christian faith in the believers' hearts. What was the result of such incredible courage over the eclipse of two and a half centuries? First is the miracle that any faith was to be found at all. Yet the survivors of the persecutions continued their worship in secret, and handed down their beliefs to their children. Baptism was administered, the Ten





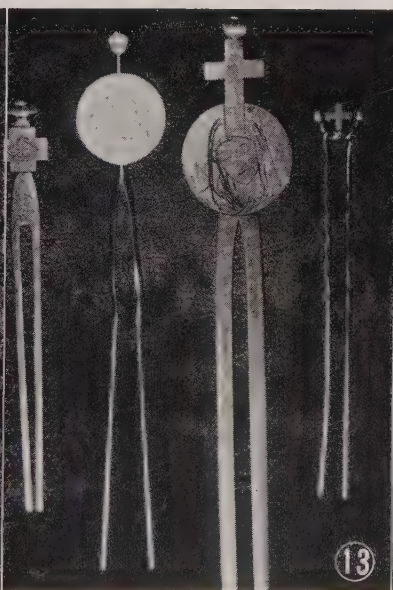
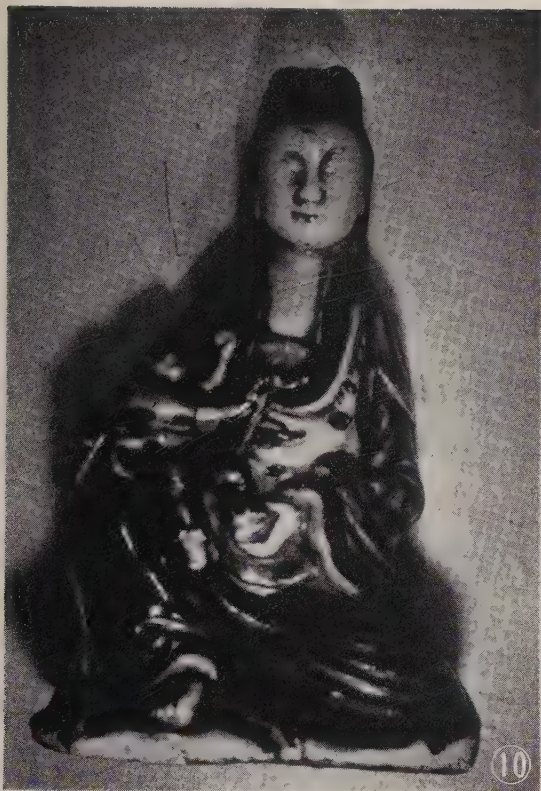
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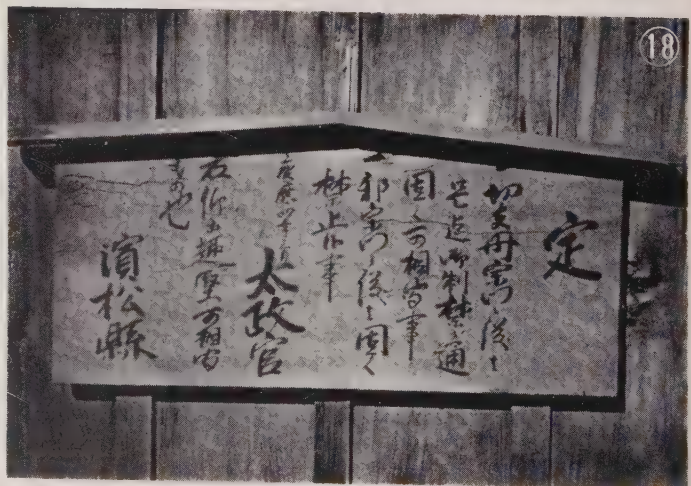
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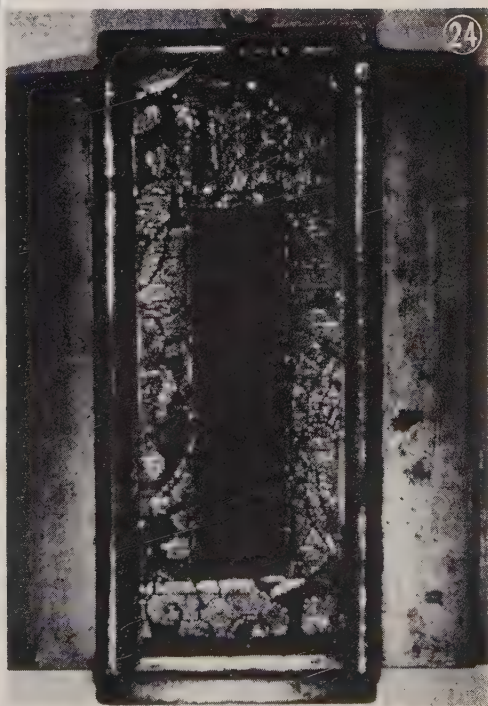
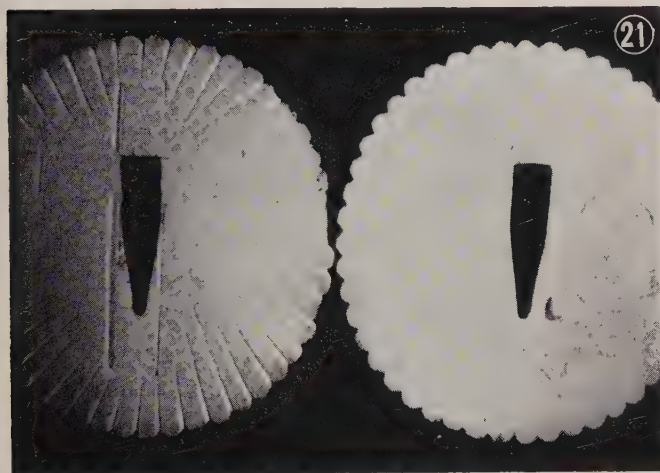
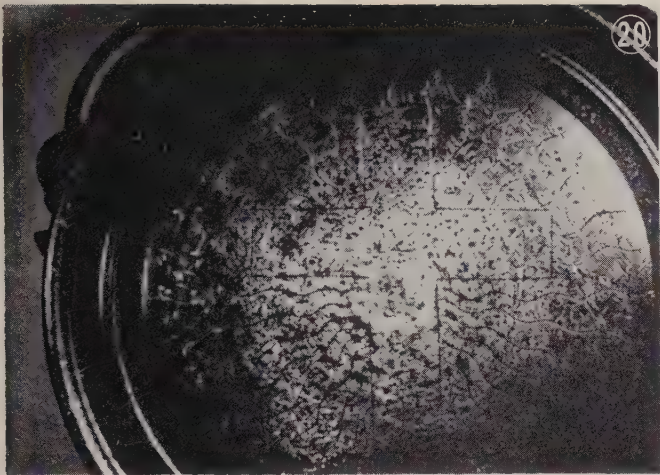


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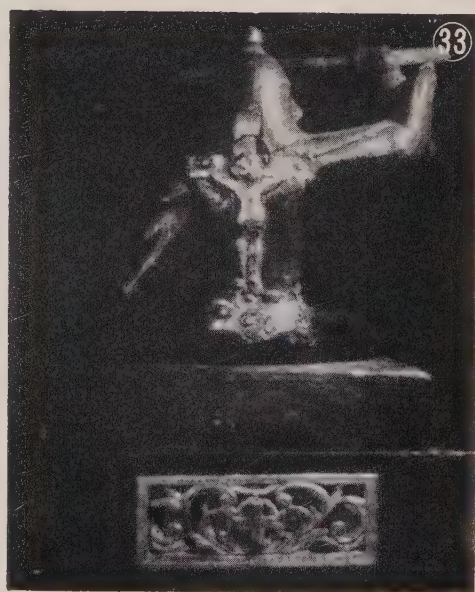
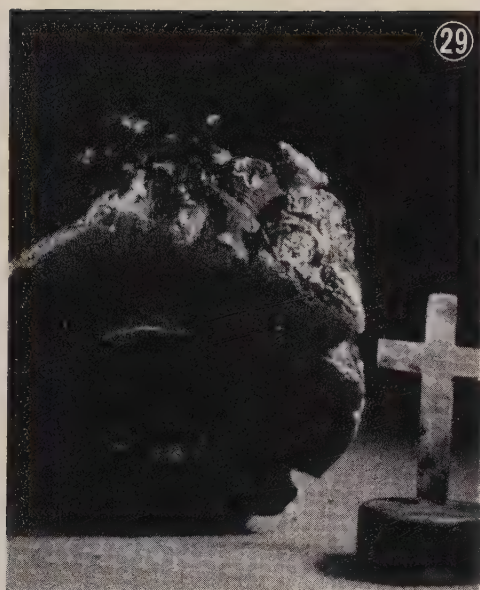


18

定
切妻宮後
芒迄而制林通
固方相吉事
邪宮後同
林止事
太政官
濱松縣







34



35



36



Commandments and certain prayers and doctrines were transmitted, some with astonishing fidelity. Despite torture and the death penalty, Christianity had won many thousands of adherents in the dark centuries, and had given rise to secret worship that was able to survive in solitary confinement, with no trained teachers nor with contact from Christians in other lands to guide or support it. Lacking guidance, having no sense of history of the church universal, and being without the privilege of creating public support for itself, this Christianity became furtive and so secretive that even now it has not joined hands with any Catholic or Protestant Christian movement in Japan. But it has been of vast satisfaction to those who have lived by it even in its limited form, and has been accounted as precious as life itself by those who grasped its secret.

III

For those who may wish to pursue the story of the relics further, some of the public collections which have been referred to in newspaper articles are as follows: The Tokyo National Museum, the Kobe Art Museum, and the Nagasaki Prefectural library. Private collections are those of Mrs. Renzo Sawada, Mr. Keniyuki Tokugawa, Mr. Kogoro Yoshida, Mrs. Mariko Date, Mr. Tocho Ninomiya, and Mr. Koya Takita. (The latter has just published a book in Japanese, *Hidden Christians in the Showa Era*, Tokyo, Nippon Gakugeikaigi nai, 1954). There is also a Society of Historic Science of Christianity, at 4, 834, Matsuura-machi, Kanizawa-ku, Yokohama, which keeps abreast of new information and conducts research. And perhaps the latest authoritative book in English dealing with the time of the persecution is Boxer, C. A.; *The Christian Century in Japan*, Univ. of Calif. Press, and Cambridge Univ. Press, 1951.

As a concluding word, the writer wishes to express genuine gratitude to all who have helped provide photographic material for this presentation. But most especially are thanks due to the always high courtesy of Mrs. Renzo Sawada, from whose collection the majority of the objects photographed have come, and under whose tutelage this history was first made meaningful.

Christianity and Japanese Literature

JUNICHIRO SAKO

I

One cannot correctly understand European Literature if he leaves out of account the background of Christianity by which that literature is so thoroughly influenced. I should like to emphasize that the modern literature of Japan cannot be properly understood, either, if we do not consider its relation to Christianity. Among modern Japanese writers who were Baptized Protestants are such illustrious names as Yuasa Hangestsu, Miyazaki Koshoshi, Kitamura Tokoku, Shimazaki Toson, Kunikida Doppo, Hakucho Masamune, Kinoshita Naoe, Tokutomi Roka, Yuano Homei, Arishima Takeo, and Yamamura Bocho. It is not too much to say that the work of these men cannot be grasped without thinking of their relation to Protestantism. They are not names which are more or less obscure, but they are in the very forefront of, they laid the very foundations of, modern Japanese Literature. But about their relation to Christianity, the following must be said: it is a sad fact that although most of them were Baptized in adolescence, and belonged to some church, as soon as they entered their period of literary productivity, they abandoned their faith and left the church. And we must ask what the meaning of their "defection from the faith" is.

It is my opinion that their writing is characterized by "the awakening to self and its development" and that this character derives from their tutelage to modern European Literature. It is "egocentric" and egocentricity will not admit the principle of faith; so they abandoned Christianity. We might ask further what is the quality of that Christian faith which is so soon abandoned, from which these writers so readily became separated when they began to exercise "humanistic, individualistic judgment"? No one has the qualification to judge the quality of another's faith, but it seems altogether doubtful that the Christianity which they at first accepted was the "true Gospel". Had they really accepted and confessed Jesus as their Christ?

Kunikida Doppo's own confession is illuminating: "My past is one of fantasy, crime, misery and failure." Then he adds, "I have no eye for Christ. I have not bothered enquiring what the Christ is. I desire that God is not

Christ... Ah, believer without Christ, without the Bible, without prayer, you are no Christian!" Such were Doppo's thoughts about Christianity; such was his Christianity. After all, Christianity was for him a form of Romanticism; he thought of Christianity in the same way—had the same romantic dreams about it, we may say—as Carlyle, Byron and Wordsworth.

Or if we turn our attention to Arishima Takeo, we shall find that it was in his twenty-third year that he became a member of the Independent Church in Sapporo, in 1900, making this decision after some dispute with his family. But he began to feel uncertainty about the move, soon after, and was tormented with profound doubts. At this stage, he expressed the desire to 'put himself in order by his own thoughts.' Thus he went to America, in 1903, where he studied first at Haverford in Pennsylvania, and later at Harvard; but his torment of doubt, anxiety about his belief, increased, until he reached this conclusion: 'I have no experience of being changed in any sense because of holding a belief' ...and he made a complete break with the faith.

What we can discover in the "rebellion" of Arishima and Kunikida is the fact that they had not grasped, had not accepted the Christ of the Cross. And a Christianity which is not centered in the Cross of Christ (Christ of the Cross) becomes finalized in the ideas and the world of romanticism and idealism; this was the Christianity of Arishima and Kunikida.

II

Despite these experiences, and the indication which they show of the comparatively shallow influence of Christianity on the writers, we cannot overlook the decisive "function" that Christianity played in determining the history of the modern spirit in Japan. For one thing, it brought the consciousness that man is the kind of being in whom dwells a special quality of "life". This may be seen clearly in Kitamura Tokoku's "Question of the Internal Life." Kitamura, who was deeply influenced by Carlyle and Emerson, had been Baptized a Protestant. He put forth a kind of literary manifesto: "We desire to destroy lifeless thoughts with thoughts which have life in them and in this way contribute of our mean ability to the world of ideas." Having declared as much, he took as his particular task for literary execution that of reporting on the internal condition of man. This intention of Kitamura, a leader of the Romantic movement which was generally understood to be the starting point of the history of modern literature, he unquestionably derives his Protestantism. And this is the source of the "consciousness of self" among modern Japanese writers.

The next important contribution of Christianity to the thought world and to the world of literature was to awaken a "social consciousness." It was his association with Protestantism that aroused in Kinoshita Naoe the extreme ideas of social justice and make him the forerunner of the literature of socialism. Nor shall we readily forget the great footprint left by Roka Tokutomi, a Protestant writer, in advancing social idealism. Nearly all the exponents of social idealism of the Meiji period were deeply influenced by Protestantism. So that we cannot overestimate the contribution of Christianity to the formation of the modern spirit in Japan, with respect to two matters, in particular: the consciousness of "internal life" and the awakening of the "sense of society."

III

Those who abandoned the faith, left the church and determined upon a course of "ego-centric living", must have some harbor, some compass, some star to hitch their wagons to. Without fixing our thought upon God, in some sense, is it possible to become a true man? It was Natsume Soseki among the literary figures of the period who most seriously enquired after the destiny of modern man, Soseki had no connection with Christianity, but as a student of English Literature he became acquainted with it, and had, of course, read the Bible. And one of his favorite books by which he was deeply affected, was the "Imitation of Christ" by Thomas A'Kempis. So Christian understanding is evident in his thinking about man. His work tells of the tragedy of man, and his primary theme is the egoism of man. The central problem in the tragic story of mankind becomes the problem of "love." If the ethical consideration of 'how we may best live' is asked as the first question of ethics, we are bound to answer that this is no other than the problem of "love." And, finally, the tragedy of man's egoism is seen as the tragedy of the disintegration of love. It is a mark of Soseki's writing that he has endeavored to picture man's destiny in relating the story of love's disintegration. Even as we desire and profess to love and to be loved, love is disrupted and destroyed. We ask why? It comes to this: such is the tragedy of egoism. Soseki has made it clear that those moderns who have decided upon the egocentric way of life must expect to meet one of the three faces of destiny, suicide, madness or religion. And Soseki in his novel "Kokoro," reflecting the inevitable choice he faced himself, has his hero choose suicide. "Kokoro" is the concluding work of his literary effort. He pressed the question of destiny as "suicide, madness or religion" and could find only the answer of "suicide." The work of Natsume Soseki is, I believe,

the greatest monument of modern literature in Japan.

IV

The Protestants among the writers of the Meiji and Taisho periods abandoned their faith when they set forth upon their literary careers. But the circumstances of later writers have changed. Those who enquire about the problem of man, among the writers today, and do so on the basis of the principle of egoism, have come up against a great wall. Akutagawa Ryunosuke stands at the point of transition from the "modern" period to the "present." His work begins where Soseki left off, the point of "utter despair." He desired to find, in the expression of art, some way of escape from this predicament of despair. Taking as his motto, something like "art for art's sake," he once made the claim that "all of life could not approach the meaning of one line of a poem of Baudelaire." His religion centered about a belief in Art. And yet, despite this devotion to Art, it is interesting to note that Akutagawa became a Christian. He was attracted to Christianity, in the first instance, by the exotic aspects of Catholicism. And at the same time, he was mightily attracted by the career of the martyrs. His work, "Death of a Martyr," shows in a most beautifully moving way how he was impressed by Christian martyrs. And finally, through his literary concern he was drawn to face the Christ, and confess, "Recently I have come to love the Christ of whom the Gospels tell." Jesus Christ held out an inviting hand to the hopeless Akutagawa in the extremity of the "tragedy of egoism." He read the Bible seriously, and began to write about the problem of Christ, which we will find in his two volumes about "The People of the West." Akutagawa's work on the "problem of Christ" is destined to have increasing influence upon the current of literature in Japan, an influence which is gradually coming to light.

Akutagawa, tired and sick in soul, followed the example of the hero in Soseki's "Kokoro" and took his own life, on the morning of July 24, 1927. On the pillow, by his head, he had placed a copy of the Bible. His suicide shocked Japanese intellectuals; a certain professor, an earnest Protestant, expressed his shock in the following words: "We will not soon forget the blow that Akutagawa's death brings. It is not a blow because the death was not expected; but because it seems to us that Akutagawa's suicide, rather than a 'natural death,' is a 'special phenomenon'.... People were surprised that his death was taken as such a 'special phenomenon'... But in that it was so, we have learned how to support otherwise unsupportable death..." We may conclude that Akutagawa's life was a struggle to win victory over death.

V

It was Osamu Dazai who took up the Bible that Akutagawa laid upon his pillow and with this struggled with the truth. "The history of literature in Japan was divided clearly into two parts, in a way not evident before, once the Bible is taken up." What did the Bible give Dazai? Through the Bible, he came to know himself a sinner; the more he read it, the more he was convinced of his sinfulness, such that he was cast into despair. He was wont to dwell on the meaning of Paul's words, "The wages of sin is death," and so gradually evolved the refrain: "I want to die! I want an early death. I am without other hope. Oh, abominable and wretched sins, one after another; my suffering only multiplies... I want to die. I must die... To continue living is but the seed of sin"... This was Dazai's true confession. His hope was to be able to pray to God; only once! "Ah, if God would but grant prayer, I ask but to pray only once!" This was his sincere desire. But, Dazai Osamu could not pray. This was his tragedy. He found no reconciliation with God in Jesus Christ. If we are to pray to God, we need be reconciled with Him. Life which cannot find utterance through prayer must be, after all, "atheistic life." Dazai, who could not have a life of prayer, because of suffering with sin, hit upon the thought of eliminating "human nature"; the thought of eliminating "man" means that man shall no longer exist as man. It means the disappearance of personality. And Dazai's last work was entitled "Elimination of Man," about the ideas of which a most competent critic has said, "Osamu realized that God is Judge but he never knew God as Forgiving. This is a deeply rooted problem among intellectuals in modern Japanese society and they have been unable so far to discover any key to its solution. Perhaps we must take our start from the failure of Dazai Osamu."

VI

It may be said that Japanese literature after the Second World War does, indeed, take a new start with the failure of Osamu Dazai. The naturalistic realism which formerly penetrated modern Japanese literature is no longer available as a method. The problem of man has to be grasped by some new method. Today literature confronts the same serious problems which are taken up by religion; the point of view of Biblical religion upon these problems has much to contribute to literature. The works of Shiina Rinzo who came through nihilism to stand before Christ, and who finally was given to decide for and to

confess his faith as a Protestant, have affected many young people and represent the hope of postwar literature. Endo Shusaku, a young Catholic writer, received the Akutagawa prize for literature in 1955. He had been pursuing as his dominant subject matter the question, how can Japanese come to know "the one God" of Christianity? He has taken upon himself to witness for the Gospel in this unbelieving age, and to work as a believing Protestant in the world of literary criticism. The appearance of more Christians in the literary world is an unmistakable sign that there is turning to the wisdom of the Gospel tradition for help in solving the problem of man. It is altogether likely that the Bible will have a growing influence among writers.

The Literature Commission of the National Christian Council has as a part of its program, and with the hope of stimulating Christian writing, sent out a request to Christians to submit short novels to the Commission. Year by year, the number of manuscripts submitted increases and the quality of them improves. It is no easy matter to put one's belief into acceptable literary form. But, in view of the tremendous sway which the written word has over the people of Japan, it is of the utmost importance that Christians produce excellent literature and witness to the power of the Gospel, in creative literary work. We pray that God will forward this task of achieving the Christian Mission through the creation of good Christian literature.

If one has often imagined that it would be fascinating but lacked the tools to get at it, so to speak, this brief characterization of modern thought in Japan may serve as a welcome guide in threading certain of its intricacies.

Christianity and Modern Thought in Japan

KATSUMI MATSUMURA

I

The old is interspersed with the new in Japan. In the motorman's cab or the driver's compartment of the most up to date tramcar and busses we still find talismans. Behind the rows of high modern buildings in the big cities are rows of shacks that resemble animal quarters. The contrast is no less in the world of ideas. Confusion and contrast are specially noticeable when we attend to town and country manners. The city we thought we had left behind we meet again in the country, where the appearance and possessions of country people are immediately influenced by some new city vogue. Or it works the other way round; for most people who work in the city come from small rural communities and retain their rural perfume, their rural way of thinking and living, while at the same time, they may share with the city-born progressive ideas, the workers' consciousness and analysis of modern society. At second glance, however, we shall find that under the surface there is no lack of evidence to show that their feelings remain those of the feudal period.

In any case, the surface differs from the depths, and the latter are generally half buried in the subconscious. The modern Japanese, city or country, manifests many of the symptoms of divided character. He is constantly motivated by feelings of anxiety and impatience indicating a lack of self-confidence and stability. This is true of all his cultural expressions but especially of his habits of thought.

How may this be explained? One must recall the circumstances of Japan's entrance into the modern world. When Perry sailed into Uruga Bay, it initiated the break up of the seclusion policy which had been maintained for 300 years. Feudal society, in the Meiji period, was challenged only at the cost of deep spiritual confusion. There was too rapid a change to a capitalist socio-economic order and too great a rush to take on the trappings of a modern industrial state—to catch up with the more advanced nations. It was a more unreasonable haste than that of Germany which was the last to be modernized of the Western

industrial nations. Those powers which desired to see Japan overcome its handicap and join "the great powers" achieved marked success in a short time, in so far as externals were concerned. But there resulted internal disruption which involved the nation in profound contradictions that have yet to be resolved. The defeat of the late war was the final stage of the disintegration.

The history has been examined and much thought been given to the problems but without coming to any solution. And the future does not hold out much hope. The ideas of what might be done in so unsettled a spiritual situation are many and ideas are still sought; various solutions have been tried, particularly those exemplified by various radical movements; but no idea and no attempt at solution has had sufficiently solid foundation. All ideas and efforts to date have been rootless and indiscriminate and hardly appropriate to the situation. The people is still unconsciously "controlled" by ancient thoughts and customs, pre-rational or primitive feelings.

II

It has been pointed out that there is a "poverty of thought" in Japan. This certainly cannot mean "thoughtlessness." On the contrary, all manner of thought—whatever doctrine comes along—has found reception in Japan. It is rather a "surplus of thoughts" which is the problem. But there has been no thought with the power of shaping history. "Poverty of thought," then, means powerlessness of any thought to guide the nation's spiritual course. Consequently, "thinking" has come to be regarded lightly; and "practice" has become emphasized and preferred.

This situation holds true especially in the realm of Christian thought. Immediately after World War I, the dialectical theology which originated with the Swiss and German theologians had a period of extreme popularity in Japan, and set theological fashion for thirty years. The philosophy of existentialism and the enthusiasm for Kierkegaard were adopted in Japan at least twenty-five years ago. The number of Barth's works bought and read in Japan is second only to that of his own country. To be sure the understanding of these men and their works was somewhat "one-sided" and departed from the spirit of the original or main stream of interpretation. But there were not a few who correctly appreciated them. The same thing can be said about philosophy, especially with respect to the tradition of German Idealism from Kant to Hegel. Is there another country where this tradition has been so assiduously studied—even though the study resulted in "round about" and highly individualistic interpretation?

We can say on the whole, that the leaders of the world of ideas in Japan are not in any sense inferior, if compared with their contemporaries in the rest of the world. But the problem remains that only a limited group have reached any degree of understanding of Western thought. It has not had a pervading influence nor put its roots very deep down into Japanese soil. And as the people, by and large, had expected much, the fact of the limited influence of Western thought was accompanied by a tendency to cultivate a loss of trust in "thinking," and a demand for "practicality"; this demand, in its extreme form, prepares the way for the development of "totalitarianism." Even in the Christian Church, the interest in theology was considerable only on the part of a few; and distrust—even contempt—of theology can be seen in the reaction to it.

A further explanation of the so-called "poverty of thought" requires that we attend seriously to the "poverty of materials" which is, I believe, the most important factor determining the former. This is Japan's special fate. How the problem of the scarcity of materials can be overcome is a constant concern of the Japanese. It presents a task of high priority to Japan and to the rest of the world. If this fate is not "settled," we shall not be able to "settle" the crisis of war. In the past, the greatest cause of war has been to overlook the fact of material scarcity. The over-population of Japan hardly needs to be mentioned; a great part of the population lives at the meanest level of subsistence. Half the population is engaged in agriculture; Japan is rightly called an "agricultural country." But the cultivated area is only 17% of the total land area. Moreover, where cultivation has to be carried out on the hills and mountain sides, agricultural methods remain primitive.

Certain measures for amelioration have been tried such as improvement of highlands, development of agricultural techniques, and change to animal husbandry. But the fundamental poverty of materials has not been overcome to any extent by all of these together. Despite all their efforts, the Japanese are beset with constant obstacles and hardships. They can achieve a livelihood only by the expenditure of the greatest labor. They are individually and as a society "trapped" in a vicious circle of cause and effect. Even where research in Japan is on a level with the rest of the world, the results of research are always and everywhere limited by the fact of fundamental poverty.

III

When poverty is accidental and short-lived, it may be a stimulus to advance. Poverty might be called "the mother of invention". However, when poverty

becomes chronic and the rule, life becomes "negative" and "resigned" through constant struggle with it. There is a proverb which goes, "poverty makes a man dull-witted".

It is good to struggle at times, but if struggle is one's constant lot, life cannot escape becoming twisted. Japanese seek a more rational, planned pattern of life, but cannot realize it and, therefore, end up living "from day to day". Hence, not infrequently, we find wasteful and uneconomical habits even in the midst of poverty. Waste and extravagance have become pathological.

Consequently, thought does not have the power of historical determination and lacks the concreteness of being rooted in life. The life of thought, having no roots, becomes abstract and "prejudiced" and subject to every wind of doctrine. No thought has the power to solve the problems of Japan's fundamental poverty. But every new thought that appears is at once entertained and has its period of popularity. So-called New Faith Religions are born and thrive on every hand because of this situation. The age is one of syncretism, breeding questionable amalgams of religions and ideals, in which there is neither good religion or good ideals. This situation resembles that of the time of the fall of the Roman Empire. But what makes the present situation different, in an important respect, is the interest in Marxism. This supplies the one continuing interest among the shifting thoughts of the day, as it is related to the universal and constant concern of the common people as well as of the "academic community". Even those who do not well understand Marxism have interest in and sympathy with it, for it arouses their hopes and their active concern. It alone deals with the stark poverty of Japan. People in the West are surprised to discover the extent to which Marxism has permeated the thinking of the common man in Japan, even while it is well understood that it is crude philosophy and lacks scientific exactness. We must recognize that it represents the inevitable direction of thought in a situation faced with the fate of, and the desire of overcoming, the problem of material scarcity; it is at the root of the thinking of the common people in modern society. Generally speaking, in Asia the foundation for Marxism is prepared for in the backwardness of thought and generalized poverty. Any thought that would oppose it must have a like regard for poverty and offer some hope of overcoming the situation. This presents a challenge to Christianity which I will take up later.

It is the existential aspect of Marxist philosophy which gives it power as social thought. As I have noted, the thought of Kierkegaard was introduced into Japan in some detail as early as 1910. The thought of Nietzsche had been

widely discussed even earlier; and that of Heidegger, Jaspers and Sartre was welcomed almost as soon as it appeared in Germany and France; and was the center of more discussion than even in the home countries.

The three principles of existentialism are freedom, subjectivity and decision. It is also permeated by the motivation of conquering nihilism. The consciousness of self, according to Existentialism, is equivalent to the consciousness of "meaninglessness". Positive nihilism may be called that existential thinking which sees in meaninglessness—which is to be overcome and which mediates freedom—the foundation of the consciousness and establishment of subjectivity with the power of decision.

"Positive" is the attitude of recognizing the existence of meaninglessness and betting your life on the enquiry into it. It is this attitude that claims "nothingness" (meaninglessness) is the source of all existence; and as long as it is a positive attitude, it is natural that it should deny God. A feature of the philosophy of existentialism is its atheistic character. On the other hand, Kierkegaard and Bultmann, for example, are exponents of religious existentialism. In their case, religion and philosophy are seen as mutually exclusive. The truth of Christianity appears in the form of the personal community and, as living truth, we must say that Christian truth is existential. In this sense, Christianity has a profound relation to the philosophy of existence. However, Christianity and existentialism are not always closely related, which is clear in the fact that existentialism is always more or less atheistic. The truth of Christianity is existential but not existentialistic. Rather the connection between Christianity and existentialism is in their both having a profound concern to understand the meaninglessness in human existence.

IV

The third controlling thought which comes to the fore in the history of ideas in Japan is so-called "nihilism". It has a negative and a positive side. If we think of the first controlling thought, Marxism, as social thought and the second, existentialism, as philosophical thought, we may think of nihilism as literary thought. Literature is the closest to human life. In literature the experience and the understanding of life have no feature of mediation as in philosophy and science, but direct expression which invites empathy. Nihilism presents fundamental problems which must be taken up by religion and philosophy, but also by literature. Japanese nihilism differs from that in the West. There, one must pay attention to its positive character; that is, to note that it manifests an aspect

of struggle. In Japan, it manifests rather the aspect of resignation. This comparison represents the difference of God-consciousness in East and West. In other words, although we have two kinds of nihilism, the difference in the nature of the two points of view depends upon differences in circumstances of birth, environment and mental climate. Nihilism in the East is not predicated upon personalism but upon naturalism. Western nihilism is active, positive and aggressive; Eastern nihilism is indirect, passive and resigned. Rather than upon a clear structure of thought, Eastern nihilism is based upon "vague attitudes of spirit", upon "atmosphere" and feeling. It must not be forgotten, however, that this nihilism is the determining factor of other categories of thought.

Christianity must understand how, and the degree to which, Buddhism in Japan has been obliged to adapt to the basic patterns of thinking which we have discussed. Buddhism, originating in India and entering Japan by way of China, was accepted only as it became naturalized and simplified. Christianity as the product of a very different set of circumstances must, also, contend with problems such as Buddhism faced if it intends to put down roots and to flower in Japan.

Essential nihilism has preserved its power of "negation" and its aspect of "struggle", of "opposition". But nihilism, in Japan, has lost these and developed the character of resignation together with a longing for security. The desire for change, inherent in the negativeness of Western nihilism, has been transmuted into a doctrine of "nothingness" (*mu*) which is conceived as the Ultimate Reality from which everything springs. Consequently, "nothingness" has the function of God, and is the bearer of salvation. It is grasped through nature, that is, "through the sense of the actual". The combination of Japanese Buddhism and Shinto was accomplished in terms of this philosophy. Buddhism is essentially not naturalistic; rather it is predicated upon the conquest of nature by transcendent spirit; it is a culturally sophisticated religion. (This character of Buddhism has been preserved even more clearly in China.) It underwent naturalization in Japan to such an extent that, within Zen (representing Seidomon Buddhism) or within Shinshu (representing Pure Land Buddhism) but especially in the secret teachings of the Shingon Sect, we see the kind of transformation that takes place in all natural religions.

The principal tendencies of thought in modern Japan are Marxism, existentialism and nihilism. None has taken root to any depth. And they manifest a different nuance in Japan from that which they have in the West, because of a difference in the situations of the two thought worlds. We must caution, at this point, that while there is a superficial current of modern thought which

puts a premium on dilettantism, we should not forget there is the deeper current of thought which is a continuation of that naturalism characterizing ancient thought. This has been noted in connection with nihilism, but it is not limited to the case of nihilism. This ancient thought permeating Japan's "spiritual tradition" has been termed "Oriental nothingness"; and it has the power of generating natural religions in their crude form. The ancient thought in the background of all natural religions is Jarmanism. In the present day, natural religions are threatened with disintegration in Japan. But up until the middle of the late war, they formed the core of Japanese thought and provided the ideals of "Kokutai" (national entity). The view of the state at the time was traceable more or less directly to the ideas of Jarmanism.

The worldview of the present, it hardly need be said, is founded on the ideas of modern materialism and technology, although these may not be widely nor thoroughly grasped. The scientific view of the world, in so far as it is held in Japan—which has taken in all of modern science—should perhaps be characterized as "scientism".

V

We shall, in conclusion, indicate some problems that have to be taken up by Christianity in Japan as it learns to come to terms with the contemporary "climate of thought" we have described.

1. Any thought which remains at the stage of a "simple thought" will ultimately be powerless in Japan. Even though it may have a temporary vogue, any thought which would last must take on a developed structure and be capable of "changing nature into reality".

Christianity was not originally a system of "simple thought". The Gospel should not be conceived in a limited sense as having to do only with "the comfort of the individual" or as a "simple plan of internal salvation". The Gospel reveals the power of God to save the community of all believers. It becomes the power of transforming the material relations of society when it is the expectation of the consummation of the Kingdom of God—together with the promise of its fulfillment—through realistically transformed human relations. A man who proclaims the Gospel must, by demonstrating a way of life appropriate to and worthy of the Gospel, himself "prove" the blessings and mercy of God. Religion is not the Gospel made concrete until it is fulfilled in "good works".

2. "Poverty of thought" in Japan is not scarcity of thought; it is rather surplus of thoughts. It is the poverty of thinking of one who "runs lightly"

through all thoughts. Japan is not lacking, from the beginning, those who were martyred for their thoughts; and there are many who have been noted for devoting themselves to a given way of thinking. The question is whether we shall have thinkers who will stake their lives on continuing to think in a given way or whether our thinkers shall, for the most part, be blown hither thither and yon by all winds of doctrine. It is the lack of persevering in any one way of thinking, and finally having no power of historical determination, that has been the chief reason for the loss of faith of the common people in thinking. In this respect, Christian evangelism of the past, in Japan, shows a great defect. There was something lacking in the Church's efforts to evangelize quickly. On the whole, one must say that Christianity in Japan has not yet enough history.

3. What we have said is certainly not to suggest that thinking in Japan has been guided by the pragmatic principle as it has been in America. In Japan, the demand for concreteness is not a respect for practicality that eliminates the abstract. Thoughts or ideals are thoroughly exhausted as thoughts and ideals. In this sense abstract truth has been preserved and transmitted as such, while the concrete expression of such truth has been sought. But the expression of concreteness takes the form of "powers, signs or witness." Simplification of thought in Japan has come from the attempted unity of theory and practice. There has been an insistence, in the world of thought, that the "penetration of principles"—the working through of abstract truth—will result in some "concretion."

4. The tendency of thought, as we have tried to make clear, is toward "monism"; the necessary result is naturalism (the monism of naturalism). However, naturalistic monism is not a way of nurturing the variety and complication of reality. While these are nurtured, if we continue in the demand for the standpoint of monism, we shall find that it is but the standpoint of community. And that is the point of unity between realistic dualism (or pluralism) and theoretical monism. This is the world indicated by the Gospel. There is no other standpoint for the community of personality. Here only, the self is always the self and while it is the self can recognize another as another. It is the community of fellowship of two personal entities, each knowing himself and the other. All being is mediated by being included in this unity of two different personal beings.

In Japan, on the edge of the East, with its unique climate of thought, surely Christianity can manifest its original character while faced with all manner of perplexities? This is one person's judgment.

Filling the Spiritual Vacuum in Japan

A report of the shared experiences and thoughts of 50 people in the discussion group on "Filling the Spiritual Vacuum in Japan" at the 1955 Kyodan-Related Missionaries' Conference. In order to clarify the issue, two questions were asked: First, what is this "spiritual vacuum?" does it really exist? Secondly, how shall we go about filling it, granting that it does exist?

I.

We have two different aspects of the spiritual vacuum within the Japanese scene to deal with; one may be thought of as the personal aspect, or the personal, inner orientation of the life of each individual Japanese person; the second aspect centers about the cultural orientation of the nation as a whole. As Westerners, we tend to think first of the importance of personal spiritual orientation, for we reached maturity within cultures which stress individualism. In Japan, the opposite side of the picture needs emphasizing. The organic society of Japan moves as a unit; the Bikini incident illustrates that wounds upon a few can cause a very real wound upon the "body politic." Although the post-war experiences of this nation have resulted in a marked trend toward individualism, i. e., the ability of the individuals to think, decide and act for themselves within certain limited spheres, nevertheless the Japanese people need a sense of belonging to a purposeful unit. Without this "belonging," life loses direction and purpose to a high degree.

Therefore, may we say that a spiritual vacuum does exist because an honest assessment of post-war Japanese society reveals the definite absence of unity and purposefulness? We found a broad agreement on this point. Defeat, surrender and the abdication of the Emperor as the spiritual, religious father of his people, all have worked together virtually to destroy the confidence, sense of security and national hopes of pre-war Japan. One voice was raised to point out that perhaps it was not the war which weakened the old pattern, but rather that the experience of defeat and de-centralization merely "lifted the lid" so that the world could see what doubts and restlessness already existed in the national spiritual orientation. At any rate, no one denied that the phenomenon is a real one, nor that the inner uncertainty about the nation's spiritual security has resulted in a weakened individual orientation. Each member of the group had some experience to illustrate how individuals are casting about for some kind of personal anchor. However, on the whole, individual Japanese seem

mainly concerned with the economics of life, rather than establishing a personal faith. One senior missionary observed that the traditional Japanese conception is that the spiritual life comes last in Japan, the concern of a man after he retires from active life. Certainly among students, apathy is strong; "job-getting is the main concern of students today," says one Japanese college dean. If they turn to Christianity, it is only for ethical standards, which are about all the average Japanese expects from it. And even if their standards are altered for the good, the pressure of the business world all too soon makes it extremely difficult to maintain them. The Church is helping some, but how can we explain the seeming "vacuum" within the Church itself? The question disturbs us all: why has not the Church satisfied more of those who came? Why has the Church played so small a role in filling the vacuum?

II.

This question led us naturally into our emphasis upon *filling* the vacuum. Whether the instrument were the Church, individual Christians, foreign missionaries, or any other agent, it seemed that at least two pre-requisites must be kept in mind: (1) Christian experience on the part of individuals and groups; (2) witness, demonstration and sharing of this experience. Yet, even though we wish to fulfill these prerequisites, the question remains: *how?* How can we set up the conditions favorable for producing the desired experiences? How can these experiences be transmitted to others? In the long run, we all saw only one effective, permanent channel: the existing Church in Japan, reaching out among people of all classes, largely through the Japanese laymen and pastors. Truly, there are valid criticisms of the methods and patterns of the Church as it is. The Church, when contrasted with the vigorous non-Christian religions such as Tenrikyo and Konkokyo, shows up poorly. These have broken away from the stereotyped, formalistic patterns of the past, adopting new and unorthodox methods, e. g., their hours of meeting conform to the daily schedule of the people; the leaders have close personal relations with the followers; great demands, including sacrificial service, are made of the followers. Free expression on the part of followers is encouraged, even to the point of heresy. They do not require absolute conformity and perfection before accepting the inquirer into the "inner circle." Consequently, these religions have tremendous appeal and are experiencing a spontaneous growth. In contrast, the Church remains stereotyped with a tendency toward exclusiveness. Well may some Buddhists be heard to say: "Christianity seems to have something we don't have; but why doesn't

it grow faster?" The validity of these facts caused one more question: Is there need for an "heretical Christianity" in Japan?

For the part we missionaries may play in filling the vacuum, there were four urgent suggestions and warnings: (1) In work with students, after ground-work has been laid, it is always best to channel them into the Church. (2) Bible Classes should not be a separate attraction in the church, but rather well integrated in the total program of the Church. "Hold your Bible classes in the church and maintain good relations with the pastor," urged a visiting pastor. (3) The personal influence of the teacher is of utmost importance, regardless of the subject taught. We influence people not so much by what we *say* as by what we *are*. (4) Personal counseling should be used more widely, but missionaries must be wary; great danger lies in a foreigner's trying to counsel without sufficient insight into the cultural pattern. We need to encourage counseling and teach basic principles to those who have grown up in this culture.

Finally, the group enumerated five techniques for fostering and sharing Christian experience which have proved themselves: (1) Religious drama in school and church, a very effective teaching tool. (2) Work Camps: they provide experiences for deepening faith and Christian living. (3) Training young girls for deaconess work. (4) The Volunteer movement, in which members dedicate considerable time each week to personal Christian work, sacrificing personal interests in order to help others. (5) Personal sacrificial living, of which several inspiring examples were cited, always one of God's best ways of achieving His purposes.

—Robert Bruns

Cultural Assets and Evangelism

What is there in the Japanese Culture which can be used in the furtherance of the Gospel?

The following report is based on the findings of three discussion groups which considered this question at the Hokkaido Missionary Fellowship in October 1955. An attempt has been made to integrate the findings of the three groups into one report. It might be of interest to note that this was the second in a series of discussions. The discussion at a former meeting had centered on those things in Japanese culture and customs with which a Christian could not "compromise." This had proven a very lively discussion but it was felt that we must also consider the positive aspects of Japanese culture and try to find more clearly what we could use in the Japanese culture for the propagation of the gospel. Here we can only try to give some account of the discussion which took place in relation to several important ideas brought out in the later meeting.

1. Thinking in terms of where we can begin to present the gospel in a completely

non-Christian community, we realized that there are many already existing groups in many communities which might provide an avenue for Christian work and witness. For example, in Hokkaido there are many young farmers organizations which already have a group loyalty and program. By fitting into their programs and helping them, we may be able to get an opportunity to present the gospel to them and to win the whole group for Christ. The suggestion was, therefore, to make use of already existing groups in the Japanese society as avenues of approach.

2. Often one of the most difficult things to contend with, in attempting Christian evangelism, is the sense of family loyalty and solidarity. Because the family is such a tightly knit unit and is often ruled autocratically from above, it is hard for the individual to break away from the family group and become a Christian. However, this same sense of family solidarity could be a great asset to the Christian cause if the whole family were won for Christ. This points to the need of winning not only individuals but whole families to the Christian faith and redeeming the sense of family unity for the work of the gospel.

3. A closely related problem is seen in the fact that the Japanese people have a great sense of obligation and loyalty to the family group or the system of which they are a part. If this sense of loyalty could be transferred to Christ, the new Christian might be better led to see his responsibility for faithful stewardship of talents, money and life.

4. Examples were given of the way in which the Japanese people desire to sacrifice. In the war they threw their lives away recklessly for the sake of the Emperor. They often feel they must sacrifice their own personal desires out of obligation to the family, for example, in accepting a marriage partner whom they do not love. As Christians, can we not appeal more strongly to this desire for self-sacrifice, challenging them to give their all in the service of Christ? Perhaps one of the reasons for the success in the Volunteer Homon Dendo program in the Kyodan is that the Volunteers are asked to present weekly schedules outlining each day's activities and to offer all their spare time to the work of Christian evangelism. Have we recognized the advantage of this willingness to sacrifice and considered re-directing it for Christian goals?

5. The Japanese have a great love of beauty. This is illustrated by the fact that almost every natural beauty spot has a shrine. Could we not also make use of this love of beauty in nature, leading them through this to the worship of the One True God, the Creator and Sustainer of the Universe? It was suggested that this might be done by making use of beauty spots as retreat centers or Christian camps and marking them with Christian symbols. In this respect, also, the Japanese love of pilgrimages and sight-seeing tours might be used to advantage by arranging special trips to these places of beauty, primarily for the worship of God. This same love of beauty might be used further in choosing more picturesque sites for new churches and by making the churches themselves places of beauty which can help rather than hinder the worship of God. The love for fine music and art should also find its expression in the life of the church through

the use of the finest in church music and art. People who love artistic things should feel at home in the Christian church and should be made to feel that these, too, can be a part of the Christian life when dedicated to God.

6. The love of processions and festivals might be used to attract the non-Christians and thus get a hearing for the gospel. There might be a special procession to a place of beauty for an Easter Sunrise Service, or a Nativity Scene Procession at Christmas. Special Services for the dedication of homes, for the spring planting and Harvest festivals have been used in some churches to bring home the fact that Christianity is concerned with all of life. These might be used more widely by all the churches.

7. The custom of gift-giving, in the Japanese culture, often becomes a great burden to the Japanese. For, frequently, gifts are given not from any real desire to give but rather to restore a sense of pride. This type of "obligatory" giving could be contrasted with the free gift of God in Jesus Christ and the free gift of salvation which he offers to every one of us. We need to point out that this is a gift for which we can never reciprocate and which we must learn to accept graciously and gladly, serving God not out of obligation but out of heartfelt thanksgiving and love.

8. Christians should take advantage, to a greater extent, of the Japanese love of reading by establishing lending libraries of good Christian books.

9. Many Japanese people enjoy taking part in discussion groups, but often the opportunity for this in the church is rather limited. Most ministers and missionaries seem to prefer to preach than to discuss. Skilful leadership in discussion groups could meet people's real questions and could lead to a realization of their own sins and a recognition of the claims of the gospel. It was recognized that this is one of the most difficult things for a missionary to do unless he has an exceptional facility with the language, but it is something we need to keep working on until we become proficient.

10. The very fact that life is so regimented in Japan and that there is so little place for the individual brings about a great hunger for friendship and desire to be recognized as individuals. We need to recognize this as one of the greatest opportunities for the Christian gospel. We need to "feed" people with real love and friendship. We often tend to become so interested in redeeming large numbers that we don't take time for the individual. Personal work with individuals, and teaching Japanese Christians to extend love to other persons whose friendship they cultivate over a period of time, should have more consideration as effective ways of evangelism.

—Floyd Howlett

For those who have from time to time been perplexed by the ideas that seem to determine educational thinking and practice in Japan, there will be illumination in this summary of the first part of a very important study being carried out by the Department of Education of the International Christian University.

Toward a Christian Philosophy of Education in Japan

KIYOKO CHO

Introduction

The courage to be is essentially always the courage to be as a part and the courage to be as oneself, in interdependence...The courage of the Middle Ages as of every feudal society is basically the courage to be as a part. The so-called realistic philosophy of the Middle Ages is a philosophy of participation. It presupposes that universals logically and collectively actually have more reality than the individual. The particular (literally: being a small part) has its power of being by participation in the universal. The self-affirmation expressed for instance in the self-respect of the individual is self-affirmation as follower of a feudal lord or as the member of a guild or as the student in an academic corporation...The one point (concerning the type of the collectivist form of the courage to be as a part) however, in which all criticisms agree is the threat to the individual self in the several forms of the courage to be as a part. It is the danger of loss of self which elicits the protest against them and gives rise to the courage to be oneself...a courage which itself is threatened by the loss of the world.

—Paul Tillich, *The Courage To Be*

In a nation built upon the Confucian principles, an individual is considered as no more than a part of the nation and people are regarded as the property of the sovereign or the government. He has, therefore, no human rights as an individual, consequently has no freedom. He lives only to act as commanded by his sovereign or the government and practices what he is told to do. He is not allowed to do what he wants, and is to have neither judgment of his own nor freedom to criticize. The following passage from the Analects of Confucius expresses this same idea: "The people should be governed, and should not know the policy of the government." When there is no freedom of politics and of religion for man, where could we find the worth of man as an individual? If a man is of no worth, morality loses its significance. Therefore, the people cannot but remain in the state of children, slaves and animals.

—Hiromichi Kozaki, *New Essay on Politics and Religion*

The problem of building up a character in modern Japan is to discover how man escapes from being a subjected part of a group (whether the group is a family in which the head of the family is the patriarch, or whether it is a feudal clan or a nation in which a lord or the Emperor is the head) and how he begins to live as an independent self; or how a man can make it possible to live as an independent self while at the same time he is part of the group; and by what factor that qualitative development can be carried out; and what is the process of its development? It is necessary in solving this difficult problem to analyze the consciousness of the Japanese people today and the circumstances under which they live; at the same time it is important to trace carefully what caused the frustration of the qualitative development of character build-up in Japan. In the Meiji period two movements co-existed: modern philosophers, liberalists and Christians advocated, under European influences, emancipation from the feudalistic concept of man, and also educational movements to build up this new type of man, while at the same time, the Shimmin education (education to make people the Emperor's subjects) based on the feudalistic concept of man and on Confucian ethics, was planned and systematized as the national education in order to cultivate the spirit of the people which would create national power and the social structure. Roughly speaking, we can find the problem of building up a character in the Meiji period within the conflicts between these two tendencies mentioned above. These conflicts ended finally in the victory of the latter, by the proclamation of the Imperial Rescript on Education on October 30, 1890.

We must investigate from various sides the extent people valued and analyzed and resisted the essential quality and the texture of the prototype of Shimmin, which were forced upon them by national power. It is true that some people, as in the case of Kōtoku Shusui, the socialist, resisted to death, but the modern philosophy which was born under the slogan of human emancipation came to be overshadowed by the ideas of character-building in the Shimmin education.

It is a question how far Christians kept themselves uncompromised with the general tendency of nationalism, and for the purpose of the self-examination of Christians themselves it is also necessary to inquire into the process of their compromise. But in the Meiji period, the most outstanding historical event was the controversies between the national education and Christianity from 1891 to 1894-5, the nationalistic educators (and Buddhists) and the Christians who resisted hard the character-building ideas of the Shimmin education. In these controversies, the concept of man and ethics, which was raised by both of the

parties, proved to be the fundamental difficulty in building up a character in modern Japan, and at the same time this event showed clearly the obstacles in Japanese society which Christianity had to confront in order to carry out its mission to establish free and independent man under the love of God.

But before I begin to deal with the controversies, I want to survey the problems that were raised in Japanese society by the criticism from the Christian standpoint of the traditional concept of man and ethics in Japan.

The Problems of the Christian Philosophy of Education in Japan

As I have already explained, the problems involved in a Christian philosophy of education in Japan must be examined in the conflict between the Christian attitude toward character building and the philosophy which opposes it.

The first difficulty lies in the concept of the state, that is to say, the relation of the Emperor, the supreme authority of the state, to Christ, the Lord of the world. When we examine God (churches) and the state from a standpoint of general principle, we find that there is a certain similarity in the state and God. That is because both of them represent a universal will superior to that of any or all individuals. For this reason the dignity or supremacy of a state is often over-estimated and consecrated. The Roman emperors and the despots of Eastern countries sometimes identified themselves with God and behaved as if their will and authority was God's. Kroner wrote on this problem in *Culture and Faith*: "As we shall see, the realm of religion is actually more akin to the political one than it is to that of science or art. Both the state and God are, first of all, willing and acting beings like the human self, . . . Both state and God own 'power, kingdom, and glory', although the state owns them only in a limited, God in a limitless way. . . . The state is a monster precisely because it is not divine but in some respects resembles the divine". (p. 148) This power, which nothing can surpass on this earth, reduces each individual person to impotence in resisting it. And the state is very likely to abuse this power for her devilish purposes. Furthermore, the state can be the beast, in chapter 13 of Revelation, who rose out of the sea, was given the dragon's power, and his seat, and great authority, requested to be worshipped, made war with the saints, and overcame them, and conquered all the world; the beast that nobody could fight or challenge. Karl Barth pointed out in *Justification and Law* that the country of Pilate who crucified Christ had obviously become such a beast.

But the higher powers, that is to say, Pilate's powers, are the powers given by God, as the Bible tells: "Let every soul be subject unto the higher powers.

For there is no power but of God: the powers that be are ordained of God", (Romans 13:1) which the Christians who participated in the controversies quoted almost without exception. It is Pilate's power and the powers of the earthly kingdom that enable Pilate to say to Jesus, "Knowest thou not that I have power to crucify thee, and have power to release thee?" But when these powers are misused for a devilish purpose, used to crucify Christ, then the state will lose its primal essence, value and purpose. And then it will fetter the inner spirit of the people and will demand unqualified patriotism and obedience in order to strengthen its own power. And thus it seeks to justify Emperor-worship and national myths. "When the state begins to require patriotism, the state is already getting to be a church of a false God, and then an unrighteous state. What the right state demands is not patriotism but firm, resolute and rational responsibility." (*Justification and Law*, p. 57) For a Christian, positive adaptation to the devilish state means treachery to the church and the Lord of the church. A responsible Christian should, in this case, pray for the righteous state and do missionary work (which includes physical work and fighting if necessary) to realize it.

But to what extent had the Christians in the Meiji period an insight into the character of the Japanese State which was being established? The Japanese State established during the Meiji period, based on absolutism, was busy increasing the national power by means of national unity and military power; to achieve these objects, it forced the people to have the world-view defined by the State, and to accept the concept of the Emperor-system State, and furthermore demanded that the people acquiesce in the concept of man as a Shimmin. The relationship between the *bushi* (warriors) and their lord was maintained ever since the Tokugawa period by a perfect subordination without the slightest recognition of subjectivity. Now the State adopted a policy from the feudalistic concept of subordination to create the consciousness necessary to maintain the united paternalistic family-nation. This policy was to establish education which was nationally systematized, thus to make the whole people one national body which would be obedient to the authority of the State (the Emperor). The promulgation of the imperial Rescript on Education and the controversies between education and religion indicated that tendency. The authority of the state which showed itself in this controversy was the combination of the false self-consecrated authority common to the unrighteous states such as Pilate's, and the patriarchal authority in the united family defined by Inoue's philosophy of national morality. This patriarchal authority naturally

demanded the people's obedience to the family-nation through magical faith (Emperor-worship and patriotism). Japanese imperialism was then reinforcing the national power and was beginning to launch into the continent, with its motto, "Build up a great empire! Spread national prestige abroad! Glory to our national flag!" Kōtoku Shusui wrote in his *Essay on Imperialism* that such imperialism was a policy made up from patriotism knitted together with militarism. He went on to say that the country then was the Emperor's and soldiers', not the people's, that the enhancement of patriotism would encourage hatred against the enemy, not the love of fellow countrymen, and that the state was increasing her armaments at the expense of the people's blood, and was sacrificing politics, education, commerce and industry for the so-called patriotism. In such conditions, the united paternalistic family nation was on her way to become an imperialistic state.

The Christian view of the authority of the state is that it is ordained by God and is under the supervision and judgment of God. This view is fairly clear in the statements by Bigmeul, Uemura and other Protestants. The state and the Emperor are defined as limited and personal authority, not as unlimited and universal, by placing the authority of God and Jesus Christ, the Lord of the world, above the authority of the Emperor and the state. Nevertheless, as we have seen in the statements by most Christians (except in a few like those of Uemura and Kashiwai), that patriotism and loyalty have been emphasized and justified as the way to walk by each faithful Christian. The result of this emphasis is that the Christian will not only lose his individuality, but also let, in effect, his Lord, Jesus Christ, become subordinate to the authority of the Emperor. That the transcendental authority of Christ has been forced to be subordinate to the Emperor's authority, unnoticed by the Christians themselves, (in other words, that each individual has been completely subordinate to the Emperor's authority) is the question underlying the building up of character by Christians in Japan. Is it not because of this that they could not analyze, criticize and resist the encroachment of this state? Is it not because of this that each man was mobilized, almost without any resistance spiritually and materially, to support the absolute monarchy and to be a faithful subject of it?

The second problem is concerned with the view of ethics. It is the ethics of loyalty and filial piety that were most emphasized in the Meiji period and were focused upon as the central point of these controversies by the nationalists. It is the ethics of "loyalty to the Emperor and filial piety to parents" which mean submission, absolute obedience and self-sacrifice to the head of the family

and the patriarch who has absolute authority. Where it differs from the Confucian virtues is in the fact that here loyalty and filial piety are synonymous, that is to say, filial piety is subordinate to the loyalty to the Emperor and is implied in it. This is the essence of the ethics which support the authority of the state discussed as the first problem.

Max Weber, in his essay *Confucianism and Puritanism*, pointed out the following problems concerning the Confucian ethics (which are the feudalistic ethics in the East) in comparing them with the ethics of Protestantism. Puritanism regards this world as opposed to the absolute, transcendental God. It aims to regulate the whole human life by man's intention to obey God's will. It stands in a strongly, passionately opposing relation to the present world. It aims to create an attitude for directing man's life internally and systematically, according to a standard of value by which this present world is to be conformed ethically according to absolute norms. Puritan ethics is the ascetic negation of the present world, and this is the reason why the positive attitude to rationalize the present world is born. It puts the religious, ethical community in a higher position than the kinship community, and destroys family bondage. Compared with such Puritanism, Confucian ethics is not any more than an unconditional affirmation of the present world, or an external adaptation to various obligations in the present world. And, an extremely adapted man, namely a man rationalized by the need of adaptation of life, is not a man who has that systematic unity which is brought forward because he controls himself by what is in him, but only as a man who is the product of separate utilitarian qualities combined together. He can not afford to make an effort to obtain that internal unity which we link with the idea, "personality". What is dominant in him is the obedience to his family (or community) through magical faith. Mencius denied universal human love because he thought it disregarded obedience and justice. (This is similar to Inoue's opinion when he pointed out that Christianity lacked loyalty and filial piety and that its philanthropy was indiscriminating love, and to that of Confucius and Mencius who rejected Bokushi's Ken-ai because it was disastrous to the chu-ko ethics, comparing it to flood and wild beast.) Weber presents Confucianism as utterly devoid of Christianity's opposing intensity.

In these controversies, against the nationalists' opinion that the chu-ko ethics is the foundation of all virtues, Christians reply that Christianity has one God at the basis of all virtues and it brings to human beings a revolution of religious morals. Uemura and Kashiwagi say that the political monarch should not violate freedom of conscience and thought, and that he should not invade the sacred

territory which God possesses. However, many Christians are of the opinion that Christians are loyal to the Emperor and filial to their parents just because they believe in this faith. In other words, they have the same chu-ko ethics as the nationalists and they make excuses for Christianity to teach chu-ko. They are not fundamentally critical about the essential nature and structure of Confucian ethics and chu-ko ethics built upon Emperor-worship. It may be said, consequently, that they accept obediently the present world as it is. Kozaki's *New Essay on Politics and Religion* which was discussed by the public before these controversies, may be one of the most remarkable books that criticized the structure of Confucian ethics from the view-point of Christianity. I have already mentioned that there are two questions about this book: first, to what extent did this criticism depend upon Christianity itself? second, was not his theory based upon the modern, secular, liberalistic arguments of human rights? Somehow, Kozaki who criticized the structure of Confucian ethics so courageously in 1886, did not make any noticeable utterance in 1893 and 1894, when nationalism was strengthened and *The Japanese Bride* by Naomi Tamura was rejected and its author ousted by the inquisition of the church under the pressure of nationalism. Uemura resisted most resolutely the right of the monarch to come into his conscience which is ruled by God, and proclaimed that he would oppose the present world. Nevertheless, he was dutiful both to the government and to God: he did not try positively to destroy the secular, family bondage from inside as his internal mind ordered him, nor to promote the integral, systematic rationalization of the present world. Do not these things foretell later isolation of the church from the present world?

From these controversies about chu-ko ethics arise such grave problems as: by what can man be freed from the bondage of family society and from the fetters of closed consciousness which make the vertical human relationship absolute? how can he obtain self-reliance as a personal individual and obtain freedom of conscience? and can the lateral human relationship by virtue of humanistic love be possible? These problems seem to have never been thoroughly examined and solved in the real human society in Japan.

The third problem is the concept of man that lies behind the two problems just discussed. It may be said it is the problem of a man as a part or as a personal self. These controversies contained in themselves the grave problem as to whether a Japanese is to be regarded as a part of the whole or as one who can obtain self-affirmation as an individual. Tillich writes in *The Courage To Be*, the courage to be is essentially always the courage to be as a part *and*

the courage to be as oneself. Courage in the feudal society is basically the courage to be as a part. The self-affirmation expressed for instance in the self-respect of the individual is self-affirmation as follower of a feudal lord or as the member of a guild, and Tillich points out that it is the threat of the loss of self which elicits the protest against to-be-as-a-part and gives rise to the courage to be as oneself.

It goes without saying that through the feudal age, the Japanese people, from the *bushi* who lived to die for the lord, to the lowest of the common people who were exploited by the lord as not fully alive yet not dead, did not know any other way of being than being as a part. And then, in the Meiji period when Japan was rapidly turning into a so-called modern state, under the great influence of European civilization, Tetsujiro Inoue, Professor of Tokyo Imperial University, who had recently come back from Germany, and the nationalistic educators, backed by the national policy, asserted that each one of the Japanese people should be a part of the united paternalistic family-nation, namely, a part of the whole. The consciousness defined here is the one regulated by Hegel: "In a family, an individual is at the same time one whole and one part of the whole family. He lives for one common purpose in the family. The purpose is common to all individuals, has its own peculiar existence, and is in itself the objective of the individual's consciousness. This consciousness exists in the patriarch. The patriarch is the will, works for the common purpose, thinks of all the individuals, lets them act for the purpose and educates them and keeps them adapted for the common purpose... It is a state where one direct, unlawful ethic is dominant, and where an individual's subjectivity is not yet given its right. There, one father (or Emperor) stands at the top and rules over what our conscience is to rule."

To be free from the being-as-a-part of the united paternalistic body lead by this Confucian, feudalistic Emperor, man has not only to resist the external forces but also basically, to build up an individuality. Uemura insisted that a monarch has no right to trample on the freedom of conscience of a man who follows God, and did not allow the national authority to rule the territory of man's conscience. Kashiwagi emphasized that the freedom of thought and the conscience should not be violated by the political authority. These assertions are fundamental for the Christian individual, and are revolutionary for that conception of man in which man is a part, even whose conscience is ruled by one father (or Emperor). These assertions are, it can be said, very meaningful in the Japanese history. However, these utterances, though they were always

latent in the basic standpoint of Christians during these controversies, did not challenge the nationalists' concept of man boldly enough, and did not develop into a strong power which was to realize the freedom of Christians under God, in each Japanese individual. On the contrary, they seem to have been defensive up to the end. (There is also an interpretation that, in the history of Japanese Protestants, true consciousness of Christian individuality was established far later through Takakura theology.) Generally speaking, the obedience to God did not completely change the meaning of man's being, but rather it was analogized into the obedience to the earthly authority (Emperor). In this sense, can it be said that the faith in one God was the very obstacle to be overcome for the establishment of the individual's consciousness of ego? The weakness of criticism against the national authority and the chu-ko ethics was, I think, an expression of the lack of consciousness of the personal ego, and was an inner cause which prevented the establishment of personal ego.

The controversies between "Education and Religion" and the problems involved in it, which have been outlined above, point out the basic problems to be solved in regard to character-building, and are basic considerations in the formulation of Christian principles of education, in Japan.

The reader may take exception to many of the opinions expressed in these interviews. However, right or wrong, a humble appraisal and acceptance of them could very well point the earnest inquirer, not only to an answer to the vexed question "Why has Christianity not been more widely accepted and more deeply effective in the life of the Japanese people?" but to ways of thinking and doing that will make Christian evangelism "effective" from the Japanese point of view, a creative and positive witness to the power of Jesus Christ to change any life, so that it can be said: "Those men who have turned the world upside down have come here also."

Christianity and Other Religions in Japan

(The material for this article was gathered by Mr. Andrew Takao Nishikawa, a student of St. Paul's University, in a series of interviews.)

In view of the fact that the relation of Christianity to other religions in Japan has become a much-discussed "problem," we obtained responses to the following questions from representatives of outstanding religious bodies. This article is a report of their responses which are printed with their permission. The reader may regret that representatives of other religious bodies were not interviewed. In defense of the very limited scope of the reaction obtained, it may be said that the intention of the article is not so much to "do justice" to the subject as it is merely to introduce it; we leave to his judgment whether or not the method chosen, that of interview, is adequate for fulfilling this intention.

The questions asked were as follows:

1. What do you (respondent) as a responsible leader in a religious body hope will be the attitude of leaders in the Christian Church with respect to other religions, so-called, in Japan? Particularly, what is your opinion of the approach which Christian missions have taken in their effort to "present the Gospel" to Japanese who may be associated with other religions?
2. What is your estimate of the effectiveness of Christian missions in Japan up to the present? Do you believe that Christianity has made significant contributions to Japan?
3. In what point, especially, do you think the leaders of the Christian Church show a lack of understanding of other religions?
4. Do you think that the Christian Church has much to learn, in point of its missionary method, from the evident success of the so-called "New Faith" religions in obtaining so many adherents?
5. What is your reaction to the suggestion that all religions should

cooperate and develop some concerted "program" which would aim to contribute to the betterment of society and culture in Japan? Do you think such cooperation is possible? In what sense, or in what connection, do you think it is desired or advisable?

Opinions were obtained from representatives of Buddhism, Shinto, one of the "New Faith" religions and Christianity, the respondent in each case being in a position of responsible leadership within his group.

There were two opinions, common to all respondents and reiterated many times in the course of the interviews, which we would like to cite here: a) With respect to the work of foreign missionaries in Japan, it is thought that their labors are not effective—indeed are hardly understood—because they proceed on the basis of ideals, feelings and habits which are peculiar to their foreign background; all respondents emphasized that if foreign missionaries are to "succeed" in their work in Japan, they must first become integrated with the people of Japan and find a method of evangelizing which is fitted to the peculiar feelings, customs and perceptions of the Japanese; b) The second common opinion held that the "exclusive" attitude of Christians, and their boast of "possessing the only correct religion,"—often accompanied by disdain for other religions—are unacceptable.

The interviews follow. It has been thought best, for several reasons, to give the reactions of each respondent to the whole panel of questions, rather than the answers of all the respondents to one question at a time.

Interview No. 1: *Respondent, Mr. Riri Nakayama, Executive Director, All Japan Buddhist Association.*

Question 1. Christians seem to think that Buddhism is, as it was in the past, chiefly concerned with idols. Actually in Japanese Buddhism this is true to a certain degree. It is also thought that if you hold fast to certain Buddhist truths you will be delivered from your troubles, whatever they may be. That is to say, Buddhism is a religion for helping you out of trouble. This always runs into the danger of becoming a secular faith. I do not believe that Buddhism is that sort of thing, in essence. To pray to Something expecting it to replace the function of economics or medicine, asking for all things to be fulfilled, is entirely foreign to my thinking. My standpoint is not to depend on others, but to depend on one's own Ground. The present and the future is in your own hands. In Japanese Buddhism this standpoint has become obscure and thus Buddhism in Japan has gained the epithet of "dirty"... Christian morality has given a fresh impulse to Japanese who fell away from the Truth after the Meiji Period and just went along with the crowd as far as truth and

morality were concerned. They gave up the "pure Truth" as it used to be proclaimed.

Question 2. That Christianity has been a good influence cannot be gainsaid, but the attitude that "we alone are right," not recognizing other religions, or even thinking of them as being lesser religions, is definitely undesirable. There are Christian groups who have built their churches next to temples and have taken an attitude of opposition. How about a little quiet praying? This is the true Christian attitude. I am not especially for the indirect method, but to really catch a person's interest, to move his heart, it is not wise to approach the task in a worldly fashion. The Roman Catholics are especially offensive. If Japanese become Christians, we are only happy, since Christianity will offer them salvation. But let's leave the question of faith with God for a bit, and let's pursue peace! Before you become a good believer, you've got to become a good person. Emphasis upon your own denomination is an obstacle to becoming a good person and to the realization of world peace. Religion must not interfere with peace. The intention to further your own group only becomes group egoism, and universal and correct religion go by the board. Not to be accepted by the Christian Church gives one a bad feeling...the ideal of religion is to be rid of religious division.

Question 3. As long as Christianity is approaching Truth, we recognize it, but we don't admit the Christian's God. If that is acceptable, we'll honor you. Putting prejudice aside, we wish to cooperate in walking the way of Truth, and this way the attitude of one's own religion towards other religions will emerge in course.

Question 4. Keeping a proper attitude of heart and mind, and always thinking of others will bring true happiness. But to do this for the sake of happiness will fail. Look to your own thinking and doing. In this respect, the "New Faith" religions have something to tell us...If religion is transplanted by medicine, that is the end of religion. Religion is not "bodily," it is limitless (mugen)...You Christians should forsake strange practices, and stick to your principles. There is no need to copy the tactics of other groups...We recognize in Buddhism that although persons are regarded as manifestations of the Buddha, once in awhile they wander from the true path.

Question 5. The idea of Christianity mixing in politics is all right if it is on the condition of saving mankind. But one should give up his privileges and position as priest or pastor and take part in politics as a member of secular society. The real situation in politics is anything but pure. Hence consecrated

believers of any religion are needed in politics. But let priests be priests. The example of Mr. Masazumi Ando, Minister of State, who gave up his priesthood to enter politics is laudable. But the example of those who attempt to combine the two is not commendable. For example, Kagawa should stay in his task as a Christian minister, and keep out of the world. We want him to stay behind the "religious curtain"... If there is to be cooperation among the religions, it must not be forgotten that the least common denominator of Truth is man. The Truth of man must be preserved, that is, the idea that Negroes because they are black are a lesser breed cannot possibly be entertained. Therefore, cooperation among the religions is to think together about such matters.

Interview No. 2: *Respondent, Naofusa Hirai, Lecturer, Kokugakuin University.*

Question 1. I am indebted to Joiachim Wachs for the understanding of "a religion" as a kind of religious phenomenon; that is, as the outward and active expression of an inner religious experience. Religious experience, in turn, I understand to be that turning to God or Buddha as "ultimate purpose," with all one's mind and soul, together with the "response" that it brings. I believe that God, Buddha, etc., all represent one "ultimate focus" of devotion, as it were. There is one "aspiration" but it is expressed differently by different people. The peculiarity of religious experience is seen in the action taken to express the sentiment; the expressions following upon religious experience and out of variant social backgrounds is bound to take various forms. One form or aspect is the "great power" of an historical tradition, a power which derives from the intention of tradition to discover new ways of expressing itself... Religions are like flowers in a garden, all planted by *kami* (gods), each not essentially different from others, as creatures, but not the same in color, shape, etc.... Furthermore, the tending of the flowers may differ, and it is not possible to make the flowers all the same. On the other hand, there is no reason for "conflict" to break out among the flowers... Henrick Kraemer's opinion in this matter is correct, I believe... As for the problem of evangelism, the progressive groups among Christians realize that it is not possible to evangelize "forcefully"; that is, one cannot force a faith upon anyone, and one realizes the effort of evangelism has to match the situation of those to whom one would bring the Gospel...

Question 2. The question of how other religions regard Christianity requires first asking whether religion is necessary in human life? I believe it is. It is not because of "sin," however, but rather that man is "imperfect" and cannot

get along without seeking the help of religion. And whatever the religion, it must suffer the storms and stresses of the times and attempt to find some new way to meet these... Shinto is lacking in this respect.

Question 3. Christianity and other religions alike seek truth... The existence of other religions has to be appreciated. The attitude that one's own religion is final and "the devil take the others" is inadmissible. Mutual appreciation of one another's position and some sort of fellowship between religions are related to the problem of world peace and the survival of all.

Question 4. The way the "New Faith" religions have taken to propagate their cause are not especially admirable; Christianity need not learn from them. The important thing is to possess some method in which one believes...

Question 5. As Confucius observed, even if all religions were to "try to come together, they would not really be together." The proper way is to find some means of "cooperating" while each propagates its own special character... Disharmony, war, and the reasons for the outbreak of conflict are surely avoidable. International tensions can be relieved; here is an area calling for cooperation among the religions.

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Interview No. 3: *Respondent, Mr. Kenichi Shibukawa, writer for the Jinja Shimpo.*

Question 1. Foreign missionaries as a rule fail to understand the basic feelings of the Japanese people. Hence, in evangelism, it is necessary to grasp the real conditions and feelings of the people. In Japan, since there are so many religions, it is at least essential to pay attention to established habits of etiquette in human relations; otherwise, one invites the reaction of opposition.

Question 2. Good or bad, it must be said that Christianity has exercised considerable influence over the "personal ethics" of Japanese people, since the Meiji period... From the very beginning, many religions have found ways of "combining" with Shinto. Christianity seems not to have understood this, and that is one reason why Christianity has not spread more in Japan. Buddhism has always shown wisdom, in this respect, joined hands and been able to take hold among the people... Christianity does not "match the customs" of Japanese—this is especially true of Roman Catholicism—and it must learn that to win the common man it must approach him in the ways of the common man. Christianity has approached the common man with too much concern to maintain its "purity," to keep itself unspotted, as it were. But Christianity grew in Europe

in relation to local situations, customs, etc., and should follow the same pattern here.

Question 3. The ways of thinking in the East and in the West differ basically. That is, in the West, what one regards as his "good," he tries to have accepted by another; in the East, what you consider as "good" or "desirable" you do not try to persuade another to accept... Here is a basic difference in methods, between the direct and the indirect. Trying to convince another of your "good" is an aggressive approach. The East, taking an indirect approach, doesn't "press the matter" even if thought "good"... Therefore, there is no religious conflict in the East... In the West, Christianity has opposed Islam and brought about religious wars; not only so, but Christians carry the conflict even to the point of war among themselves. If you attend to these points, the attitude for Christianity to take in the East will make itself plain.

Question 4. The so-called "New Faith" religions have already copied the methods of Christian evangelism, although they have "Japanized" them and thus are catching fire among the people.

Question 5. There is need for cooperation among religions to combat the anti-religious world-view which has so widely prevailed in our time. It goes without saying that there is no possibility of unity in doctrinal matters, but problems of education, taxes, and the like, can be tackled cooperatively. There is a desire and a need for something like the League of Religions in Japan which has an admirable history and tradition. The League respects the independence of each member, as a matter of principle. And it has succeeded because of the Japanese tradition of tolerance... Even if other religions were to "join hands" with Christianity, it would make little difference, although there are undoubtedly some advantages to be gained...

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Interview No. 4: *Respondent, Mr. Sokyō Ohno, Litt. D., Professor of Kōkugakuin University, and Regular Lecturer, Jinja Honcho.*

Question 1. Christianity is difficult to discuss... divided within itself as it is into various sects... Even if we recognize the right of a religion to claim for itself "Absolute Truth," and its right to criticize others, we must obtain from Christianity the admission that there are religions which oppose it and recognition of the right of opposition... There is need, today, for joining interests for establishment of morality and achieving world peace... If this be so, religions are not enemies of one another but allies. And even where doctrines differ,

we must have fellowship among those who possess the same "religious concern" about life. Christianity's view has been too narrow. It needs to survey the human scene more broadly. Roman Catholicism is especially guilty, in this respect, and offers no possibility of cooperation. The desire to bring all peoples under "one God," to cement all together in one body, is not the essential spirit of the Japanese. It is rather appreciation that one truth may be accepted in various manners. Therefore, a religion which can match individual preferences is wanted... Christianity entered Japan, in the first instance, in "an unnatural way." And it must show more understanding of Japan before setting out to evangelize. The foreign missionary, without understanding the race, customs and situation, has assumed that he is dealing with people quite like himself (they tend to assume all the world is like themselves) and has gone ahead on that assumption. Thus Christianity has found acceptance only among a special class of people. It is essential to become one with the people, especially if it is a living religion... Failure, in this respect, may account for its having so small a number of followers.

Question 2. If you ask what has been Christianity's contribution, I would say that it has contributed to the improving of the moral will, and certainly has made some contribution to culture. It has, moreover, produced a number of individuals worthy of highest respect. On the other hand, its general "influence on the environment" is slight, if compared with other religions... It has been responsible for spilling more blood than any other religion, lacking the spirit of tolerance for other religions. This is reflected in the violent and passionate character of the religious wars. It is something about which Christianity needs to reflect more, as indeed, should all religions. The extreme ideas of socialism deriving from the materialism of the late Renaissance are reflection of the fact that Christianity had neglected the material side of life in favor of an emphasis upon the "spiritual"... This is a shortcoming of Christianity. Christianity has been the matrix out of which most of the problems of modern life have arisen, as its typical children... And this should be given further study.

Question 3. The present system of education has shut out religion. Since religion teaches something other than science, and all religion has come to be regarded as superstition by the present educational world, the life of religion is in danger. Nevertheless, Christianity watches its own divisions grow with equanimity; this appears to me indeed strange. Forming a front with others and establishing a firm foundation (of religious unity) is called for. Even though there be internal differences of interpretation, Christianity ought to join a cooper-

ative front vis-a-vis the world and work with other religions—for example, in attacking Communism. There are any number of problems that we could work at together, and it hardly matters whether we arrive at any conclusion (in matters of belief). Christianity has greatest influence among intellectuals in Japan. It has exercised a good influence in politics and upon other religions in the actions of certain Christians who have grasped the “sense of the age.” The faulty aspects of social customs and the condition of the poor and the disinherited have received attention by Christians who have caused others to think about these things. And its educational work is excellent...

Question 4. The methods of the “New Faith” religions have been taken over from Christianity. They are profiting by administering direct healing to the sick. Their strong point is in adopting ways that set well with the people... a way of teaching which is thoroughly at one with the people. The Christian method of evangelism is outlandish, the sermons of Christian pastors too difficult. Japanese pastors seem only to be mimicing their foreign tutors. To really get under the skin of the people, you have to resort to popular means, even the way of popular entertainment—some way that exactly matches the life of the masses.

Question 5. Doctrine may differ, but morals and manners do not differ so much. There are points at which there can be no give and take, of course. We Shintoists agree upon the necessity for cooperation. It is only Christianity that is stand-offish, and we can't tell where there is an area in which we can work with it... If other religions can cooperate, why doesn't Christianity open up a little?

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Interview No. 5: *Respondent, Mr. Junzo Matsuda, Chief of the political section, Headquarters, Seicho-no-Ie.*

Question 1. The difference of religious views is like climbing a mountain; there are several paths, but the summit all seek to reach is the same. In the East, to say there is only the Buddhist way, or in the West, only the Christian way, is a mistake. To say ‘East is East and West is West and never the twain shall meet’ is no way to approach the Truth. Christianity should not insist upon a “Western style of approach” but find a style suited to Japan... As Seicho-no-Ie is international in its outlook, it sees the obligation to form some political organization or entity (among the religionists). For bringing about the “heaven on earth” of religious hope requires that we first clean up the mistakes of politi-

cians. At present religion seems to have no bearing, no influence, in politics and the latter rules the day. It ought to be that politics is contained within religion, and that is the reason for mentioning the necessity of forming some political entity, right at the start... That Christianity does not recognize other religions is a grave mistake. To be "stuck" in the conviction that one's own position is the "ultimate truth" is suicidal egoism.

Question 2. It is unfair to promote doctrines based on American tradition; just as it was a mistake which ended in failure for Japan to control Manchuria for Japanese ambitions. Christianity has to learn to stand on Japanese ground. Buddhism needs to give more light to life. Notice, in this connection, how the "New Faith" religions have gathered in the adherents! If we take a deeper view of matters, we can see that religion has to enter politics—form a political movement—if we are going to realize "Thy Kingdom come, Thy Will be done..." We wish to join hands with Christianity. The standpoint of Seicho-no-Ie is the easiest from which to begin cooperation, since it recognizes and incorporates the best of all beliefs. Who can say what results such cooperation would bring!

Question 3. The study of one another's religions, as we carry it on in Seicho-no-Ie, is of the first importance. One religion which regards itself only as "pure" and "fair," seeing only one way to the summit of the mountain, and denying that there can be other ways, will never reach the summit. It is perfectly all right for Christians to be proud of their religion, but not to the extent of denying other religions. Of course, we want no unstable Christians such as those who studying another religion suddenly decide "This is it!", only to change their minds again when they meet with a third, etc. All of us are children of God; and in this world, the most important thing is to proclaim this fact!

Question 4. I repeat, basing one's approach in evangelism on national feelings, customs, etc., whether of the United States or another nation, is the primary mistake. Accommodation to the customs of Japan, while in Japan, and yet being clear about one's own special "advantages"—proclaiming these to the people directly—is the way to gain adherents... Moreover, if you extend your efforts into politics, they will increase even more! The healing of sick persons by the "New Faith" religions is accomplished by the faith of the person himself, when he gains truth; they heal themselves... This is a point which Christians tend to misunderstand.

Question 5. When we make the suggestion that religionists cooperate to form a political movement, it is not intended to suggest that the present political

parties be done away with or that we set up a new political order. It is suggested only as a step toward bringing the political realm under the influence of religion. The present system, even if changed, would not bring about the desired result. Man himself has to be remade! Let's stop attacking one another; let's recognize each other and work together...as flowers bloom together in the same field. And as flowers, each having its own beauty and way of showing its own beauty, each religion can manifest its special character in its own way.

Forming a cooperative body of all the religions would be something like the sports world; if there are those who play tennis, there are also those who play baseball; each is playing for the good of sports and for the advancement of sportsmanship...Interfering with another's game or sowing dissension in another's team is a most culpable action...If religions can cooperate, we can raise up a "third power"—a "power" dependent upon the will of God—to invade the world of politics and influence it for improvement).

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Interview No. 6: *Respondent, The Rev. Mr. Keitaro Nishimura, Chairman of the National Council of the Nippon Seikokai.*

Question 1. At the present stage in Japan, indeed in the world, Christianity shows a marked degree of appreciation for other religions. It is a witness to this fact that the World Council of Churches maintains a study commission which deals seriously with the study of other religions and the relation of Christianity to them. I personally believe it is advisable to put more funds at the disposal of some impartial group which would further the study of all religions, such as the International Institute for the Study of Religions in Japan.

From the Christian point of view, it may be said that Christianity presents the only true "Gospel," possesses the Absolute Truth, and that there is little room for consideration of other religions. Or one might take the view of Greek Philosophy or the prophets of the Old Testament—or the view of Barthian Theology with its revelation of how insignificant mankind is—which clearly indicate the sinfulness of man and that there can be no truth in *him*. Buddhism has demonstrated an aspect of the Truth. But the highest expressions of any *particular truth* as not yet the Absolute Truth. Tenrikyo may claim "that there is no way of salvation outside of Tenrikyo." But, for the most part, other religions do not claim that the way vouchsafed to them alone is the "only true way." Actually, they know little about ways other than their own; they feel no need to boast that their way is unique, nor have they confidence to do so; and, there-

fore, they do not exclude or denounce others. But neither do they have "foreign missions" ... A certain number of people, who are really out of the question, are motivated by superstition; for the rest, they may have found salvation in Buddhism, or they may have found it in some "New Faith" religion. The problem of presenting the Gospel to those associated with other religions is especially difficult. And it is probably necessary, in the first place to point out the mistakes that are being made ...

Question 2. As for the way other religions regard Christianity, in as much as they lack a serious conviction of man's sinfulness, they probably think that Christians all become "saints" and are all quite "saved." In other words, they unquestionably do not accept the argument that despite his finest efforts man remains a sinner and that there will be no "peace on earth" until original sin is somehow eliminated. Regarded in terms of its achievement in history, Christianity is recognized by other religions as having made great contributions to all aspects of life. The achievements can scarcely be gainsaid. This amounts to saying that without Christianity such hope as may exist for the attainment of world peace would not be.

Question 3. I have already said that Christian leaders must know more about other religions.

Question 4. Generally speaking, other religions have not taken hold among young people. While Christianity has found equal appeal with all ages, it would do well to heed the success of Narita-san among old people ... I think Christianity is too disputatious, has become a religion of the head and is in danger of being no longer a religion of life. For example, the farmer has little interest in it and can find no common ground with it. Religion should make itself felt in all aspects of living, but Christianity in Japan up to now has been too concerned with Bible *classes*, with *teaching*, and has inclined too much to the theoretical. In this respect it has much to learn from other religions. Consider, in this respect, the everyday activities, not to mention the large offerings, of the Perfect Liberty Sect—their daily gatherings to clean the church, for example—which are indications of the real state of its faith. Or the example of Tenrikyo in the cooperative building of churches and even of members' homes! Or considered from a different perspective, it is the shame of Christianity, more than of any other religion, that while the unique "benefit" of the Life of Christ is given to us, we should preach as though we had not this special treasure! The fact that the contribution to our churches is so small is an indication that the Faith has not penetrated our life ... But Christianity is not so weak a thing that

the existence of other religions can in any way prove a hindrance to it... The leading characteristic of other religions, especially the so-called "New Faith" religions, is that they show forth their "special advantage" in actual life, in material ways. But they may be guilty of misleading the people to believe that all that is is what they can see before their face and eyes... Christianity must show forth its "special advantage" more clearly. Christians are not called on to be philosophers, but they must penetrate the inmost souls of men with the Christian Treasure...

Question 5. It seems to me impossible for any merger, so-called, to take place among religions. However, there are many things which without religion will never be accomplished, such as the peace of the world, In such matters I believe we can cooperate with other religions. That is, not in the material and political aspects of them, but in regard to their spiritual aspect we must cooperate with others...

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Christian Radio Broadcasting in Japan

VERN ROSSMAN

During the ten years since the war, opportunities have opened for Christian radio evangelism in Japan which are equaled perhaps in no other country outside of America. This is due to several factors: the cheapness of radio sets and consequent large listening audience, the number of stations, and the comparative ease with which programs can be placed.

Japan is one of the few countries in the world with two radio systems, both public (as in England) and private (as in the United States).

Broadcasts over the Government-owned Network

In 1954 there were approximately seventy-two broadcasts by Protestant groups over network II, the educational network, of the Japan National Broadcasting Company (NHK). It allots a certain amount of time to religious broadcasting, which is divided more or less equally among Buddhist, Shinto and Christian groups. NHK does the actual production, in consultation with committees set up by these groups. Among Protestants this time was utilized largely through a liaison committee under AVACO* sponsorship. Through the committee there were the following broadcasts in 1954:

"Reader of Life" (Autobiographical talks; Kagawa and others)	21
"The Religious Hour"	17
Worship	12
"Morning Visit" (Muto and others)	8
Discussions or panels	5
Bible reading	4
"Talks of Faith"	2
Special	3

Seventy similar broadcasts took place in 1955.

* Audio-Visual Aids Commission of the National Christian Council.

Broadcasting over Private Stations

There are thirty-nine private broadcasting companies with fifty-nine local station outlets, independent or organized into small networks. The coordinating agency is the "Tuesday Club," a weekly meeting of their Tokyo representatives.

Protestants are broadcasting two types of programs: sponsored, where the time is bought, and unsponsored, or sustaining.

Most of the broadcasting on a sustaining basis is being done by AVACO. These programs are low-budget music, story-teller, or commentary programs. For the most part there is no follow-up, because the stations have usually considered an "invitation to write in" the same as a commercial.

Of the sponsored programs, with the exception of the *Lutheran Hour* and the *Child of Light* (at present discontinued), the content is mainly hymn music and preaching, with an occasional spicing of question-and-answer dialogue or a "letter box." All of these programs often have very extensive, follow-up, including printed Bible courses, Bibles, and supplementary study books or personal letters for those who want to study more deeply or who write in with personal problems. Most of the follow-up programs also include some way to relate listeners to local churches, often arranging for local pastors to call in the homes. Sometimes evangelistic meetings are held in areas where a number of listeners are gathered. Occasionally, listeners form a club or Bible study group centered around the program.

Short-wave and Television

Several groups send programs to be rebroadcast from Manila by short-wave to Japan over the facilities of the Far East Broadcasting Company. FEBC has two hours of Japanese language broadcasts every day. Also, the Japan Short-wave Broadcasting Company in Tokyo has an hour of religious broadcasting every day, which is handled on an inter-faith basis, much as NHK does. Both of these stations cover all four islands.

There are about a hundred thousand TV sets in Japan, most of which are in Tokyo. An important new field is opening here, but Christian groups have not had the resources to use it as yet. The AVACO film, "The Good Soil" was telecast in 1954 over NTV, a private station, and NTV also carried a half hour Nativity "pageant" planned in cooperation with AVACO.

Evaluation

Lumping together all Protestant Christian broadcasting in Japan and figuring on the basis of single broadcasts over local outlets, there are a total of over eighty-five hours of Christian broadcasts going out each week in various parts of Japan. And, excluding NHK, there are six weekly programs which can be heard by all or almost all of the listeners in Japan. Hokkaido is the least covered area. Tokyo is probably next because radio time is so expensive in the capital.

How widely and effectively are we reaching the Japanese by radio? Extensive listener polls are not taken so we can only offer a few scattered straws in the wind. The *Lutheran Hour* has taken spot checks by telephone in various areas. Returns range from 64.7% listening to the *Lutheran Hour* at one time in Kochi, to 8.4% in Hiroshima. The average is about 30%, which, even allowing for the fact that homes with telephones always have radios and are likely to be upper class people, is a phenomenal percentage.

So far as follow-up programs are concerned, the *Lutheran Hour* has about three thousand in its Bible course. Rev. Eldridge, of the *Voice of Prophecy*, states that 80% of the new members added to the Adventist church in the last few years have taken all or part of the program's Bible course. About four hundred are enrolled in the Bible course of the Southern Presbyterian's *Time for Christ*. This course is tied in with a magazine and with regular newspaper evangelism.

How widely and deeply we are reaching is largely a matter of conjecture, but the total mass of broadcasting and follow-up are, in themselves, impressive facts.

It is not enough, however, to present only the bright side of the picture. Most of the sponsored Christian programs are presenting a rather orthodox evangelistic approach, couched in words foreign to the average listener, in the opinion of this writer. The follow-up literature, too, often reads like a theological textbook. Occasional question boxes, dialogues or dramatic sketches are put in, but these "techniques" alone do not answer the problem of making the content meaningful and relevant to the listener's experience. It is unfortunate that the *Lutheran Hour* is simply an adaptation of the adventures of the Fisher family, now being broadcast in the States. But, at least, it is well-produced and deals with real people and real life problems, which makes it far and away the best program on the air. It's concept of the radio ministry as the "church

bell" is a far-sighted and creative approach to radio evangelism.

It should be said that most of the other producers would like also to produce drama, and the *Voice of Prophecy* is doing so once a month. But most of them are forced to put the largest share of their budgets into buying time.

One of the most troubling facts is the extent to which programs are controlled by foreigners. In almost every case the content and format are determined by missionaries. In several cases all or most of the preaching is by foreigners. Follow-up material is often direct translation of material written by westerners. By way of exception, the *Lutheran Hour*, in translation, goes through the hands of several Japanese leaders, its cast is entirely Japanese, and it has very healthy roots and wide acceptance in the local churches, a good share of its income being raised in Japan. Also, AVACO's programs are entirely written, produced and controlled by indigenous leaders.

For the Future

Little by little, the cost of air time and standards of broadcasting are going up in Japan. There is less sustaining time available, and some groups which buy air time have been forced to cut back the number of stations or take inferior hours. What affect rising tides of nationalism may have is an imponderable which is difficult to evaluate.

One encouraging fact is a recent meeting held by twenty representatives of eleven organizations which are producing nineteen of the twenty-one programs now being broadcast. They met for half a day at the Christian Audio Visual Center in Tokyo, exchanged reports on their work and talked informally about their problems and needs. They decided, tentatively, to take the name of The Japan Christian Broadcasters Association, although this will probably mean only meeting a couple of times a year for exchange of information and materials.

For the future, a number of needs suggest themselves to this writer: the consolidating of resources to produce fewer and better programs, the need for better follow-up, the need for a more elementary approach to the under-educated, and the need for special programs beamed to certain groups, such as the urban laborer and the farmer.

It could be said, in conclusion, that the sky's the limit, but it is perhaps more appropriate to say that the sky's the opportunity, and now is the time for a full-scale re-evaluation of radio evangelism, honest repentance, and a sincere, sustained effort to know God's Will.

Protestant Christian Radio Broadcast

(as of December 8, 1955)

	Frequency		Content					Length		
	Weekly	Daily	Preach. & music	Music	Drama	Story- tell.	Com- ment'y	30 min	15 min	5-10 min
Sponsored Programs										
LUTHERAN HOUR 26 (No. of stations)	×				×				×	
LIGHT OF THE WORD 14	×		×					×		
THE GOSPEL HOUR 13	×		×						×	
VOICE OF PROPHECY 5	×		×						×	
TIME OF NEW LIFE 5	×		×						×	
WORD OF GRACE 4	×		×						×	
ALLIANCE HOUR 2	×		×						×	
TIME FOR THE CHURCH OF CHRIST 2	×		×						×	
THE WAY OF ETERNAL LIFE 2	×		×						×	
THE BIBLE STORY 1	×		×						×	
GOOD TIDINGS 1	×		×						×	
GLAD TIDINGS 1	×		×						×	
AVACO Programs; Un-sponsored										
MURAOKA, HANAKO HOUR 10	×						×		×	
UNCLE SEKIYA 4	×					×			×	
LOOKING BACK FROM BACH 3	×			×				×		
SUNDAY RECORD* (BACH) 3	×			×				×		
KYODAN STORY- TELLER 2	×					×				
CHRISTIAN HYMN HOUR 1		×		×						×
FLOWER GARDEN* OF SONGS 2	×			×		×			×	
DRAMA (Biographies)* 1	×				×				×	

* Programs produced in past, being rebroadcast

Here we present a partial report of the talks given in Japan by Dr. Graham and of the reactions to them. The burden of his message and the response it received are, we feel, significant material for the missionary's reflection.

Billy Graham in Japan

KENNY JOSEPH

What was Billy Graham's message to Japan? Just what did he accomplish? What long-range results will come? Just how did he penetrate the thought-patterns of Japanese pastors?

These and other questions have an immediate as well as long lasting effect and answer.

After receiving 3,000 letters of invitation from Indian Christians and churches, he accepted the Indian invitation and also those from other Far East countries. He stated, "We came primarily to talk to the Christian workers and leaders in Japan and share with them our experiences in evangelism. I also came to learn as much about the Japanese church as I possibly can."

Just what did he accomplish? To get the answers I asked various pastors of different groups and backgrounds. Many of the Nihon Kirisuto Kyodan ministers and others who may lean towards the liberal camp said: "If Graham's messages were this so-called 'Fundamentalism,' we want a lot more of that!"

As he reached from 86% to 91% of Japan's pastors at his two evangelism conferences in Tokyo and Osaka, the over-all opinion was that, "He didn't say anything profound that we hadn't already read about or known, but under the evident power of the Holy Spirit he made simple, basic truths live."

An evangelical pastor from Yamagata Ken said, "Almost all that the Kyodan pastors have ever heard were liberal theologians like John C. Bennett, Emil Brunner, E. Stanley Jones and Sherwood Eddy, and it's about time they heard God's anointed twentieth century prophet."

A high official in the National Christian Council remarked, "We have had to face the fact that all these theologians we have had out here are too high in the clouds. The messages were not realistic, but obsolete and out-dated. Graham's coming was like a breeze of refreshing clean air."

The leader of a non-Kyodan pastors association said, "Billy Graham's coming gave the evangelicals a great new confidence as we discovered our own strength. We want to evangelize the way Graham does. His coming has begun a new era for the evangelism of Japan."

The most typical remarks from men in the Kyodan could be summed up in these two:

1) The greatest percentage by far—thought and said—“We were awakened to realize that our greatest need is to preach the pure, simple Gospel. Most of our people have really never heard it.”

2) A small group of “dyed in the wool” modernists searched to find something wrong and they did. Typical of their criticism was the following remark: “Graham was successful as a propaganda man, but his meetings were very unfortunate. His sermon content was very shallow and his simple belief in the Adam and Eve story, presenting it as fact, was truly alarming.”

However, this does not alarm Graham as he explained to the pastors. “Wherever I go usually 80% to 85% of the churches and Christians are behind me. Always there is a hard core of left-wing modernists who oppose me, as well as a small percentage of radical separationists.”

An outspoken evangelical leader in Tokyo said, “As far as I am concerned our purpose was to evangelize and awaken many of the Kyodan pastors who are sleeping at Japan’s most critical hour. Our biggest need is not more new complicated theology or philosophy, but a return to the fundamental basic truths of the Gospel. Graham showed the way for that as he said, ‘It was only after I believed the Bible to be the inerrant, infallible Word of the living God that I received anointing power and authority in preaching.’”

Most of the evangelical pastors that I spoke to agreed that the over-all results would eventually lead to good. Missionaries and Japanese alike were deeply impressed with Graham’s child-like faith in the simple Gospel word that is preached, and the power of that Gospel to transform sinners and awaken Christians.

Graham’s testimony in a nutshell was given thus; I’ve been asked how and why I began my ministry. As a young student, I didn’t care anything about religion. I cared nothing for God or the Bible. There was a great gulf between me and Christianity. But one day I received Christ as my personal Lord and Savior. It was not an emotional experience. It was a simple surrender of my life to Him. I became conscious that my sins were forgiven. There was peace in my heart for the first time, that inward peace, joy and assurance that has never left my life. Many people said “It’s a temporary experience; it will not last.” I wasn’t sure myself, but it has lasted and grown with the years.

“Now, what is the problem of the world today? We are all searching for peace. Yet why do we not have peace? Why do we still have the fear of war?

Are our problems only economic, political and social? No, they are deeper than that. Why is it that in every culture we have hatred, lying, bitterness, intolerance and prejudice? Among the Stone Age savages of Ecuador you will find bitterness, intolerance, hatred and jealousy. You find the same thing in America, Britain, France, India, China, Russia, and Japan. What is the problem?

“Dr. Ralph Bunche put his finger on it when he said, ‘The problem is with man himself.’ Suppose we could change human nature in some way and make men love instead of hate. Would not that be a wonderful thing? Ultimate world peace is impossible until there is peace in the hearts of men. As long as one person in the world has jealousy, greed, intolerance, prejudice or hatred, you have the possibility of war. Now how can human nature be changed? Jesus Christ, said ‘Ye must be born again.’ He said He could change human nature. That was His claim. But can He? In 1956? He can! He changed my nature. I’ve seen Him change thousands of others. I’ve seen him change the lives of people in various cultures and social groups. We have different color skins and physical characteristics. But our hearts are the same. The same Gospel that transformed a group of men in the Middle East 2,000 years ago can transform men today. We have been going around the world trying to introduce this Christ to others.”

Regarding the question, “Are there any Communist-Christians?” he said, “I do not feel that a Communist could be a true Christian and be a true Communist, from his point of view, because a true Communist believes there is no God and the first premise of Christianity is God. In fact, I think that I have probably met two or three Christians that were Communists politically because in that particular country it was a political party and they were Communists politically and temporarily. But to be a true Communist, in the strict sense of the term, a person cannot be a Christian. The teaching of the Communist himself will not allow it.”

Another questioned, “The Mainichi paper reported that if no other concrete result emerged from this Crusade, Dr. Graham would make a great contribution by bringing all the various factors of the church together during this Crusade. Would you consider that one of your major objectives?” Graham replied: “I certainly do hope that the Japanese Christians will come to love each other more and work together in the spirit of harmony more. I believe that is desperately needed wherever Christianity exists today.” It was further asked, “Isn’t it true, Dr. Graham, that you do not come to a country unless backed by a committee that represents a large body of Christians in that country?” Graham said,

"That is correct I believe that the field of evangelism is one place that a large cross section of Christianity can work together. It was my privilege to talk to Mr. Nehru and I said to him, 'I'm sure, that the various branches of Christianity, particularly within Protestantism, must be confusing to you.' He said, 'Quite to the contrary. We are used to it in Hinduism.' Hinduism has some 300,000 separate gods (I don't think our ideas in Christianity are quite that many). We have a number of various interpretations. Some are Baptist, some are Methodist and some are Anglican, etc. We have our differences. But in the area of evangelism, it seems to me that is one place where we can work together. I have seen wonderful results through various groups working together."

Another reporter asked, "You said that Christianity is not necessarily led by Americans and Europeans. Do you think the time is coming when the need and usefulness of the missionary movement will be ended and each country must have their own Christian church movements, unadvised by Western missionaries who are found in every country now?" Graham answered "Definitely! I would say that very emphatically. Particularly is that true in countries like India and Korea where there are strong Christian churches. I think that missions and missionary movements must re-think their positions. I think that missionaries will be needed for a long time, but probably in different positions than they have held in the past. More and more the leadership must be in the hands of local people."

Another reporter questioned. "In the event that the leadership becomes indigenous in Christian communities in various parts of the world, what would you conceive of as the future role of missionaries?" "I think missionaries should work as liaison officers, administrators, educators, doctors and helpers *under the jurisdiction of the local people*. There are in South India, European missionaries who are pastors of churches, but they are *under the direction* of India leadership which I thought was a very wonderful thing. That is where Christianity is strong. One out of every three professes Christianity in the State of Travencore. But there are other areas in which as yet Christianity is not as firmly established. I will not comment on Japan because I do not understand it well enough yet. But I think that missions all over the world must be re-thought, re-studied and re-evaluated and perhaps new methods employed. Though the number of missionaries probably will be diminishing, vast areas of the world still need them. For example, many tribes of South America and Africa, many villagers in India have never once heard the name of Christ. What I am hoping for is, that the church in India, the Phillippines, Japan, and Korea, *will become missionary*

itself. I think that there are areas today into which an Indian Christian can go and preach the Gospel and be far more acceptable than a British or an American. And if the Indian church can become missionary (and it is sending missionaries into Nepal, Africa, and Indonesia) that is a very wonderful thing.

“The Korean Church also is becoming very missionary-minded. *If the church in Japan becomes missionary-minded, it will become stronger on the home base.* There’s something about it—when the church begins to lift its eyes and look abroad, becoming missionary-minded, it becomes stronger at home. (There is serious effort under way to organize a Japanese-sending Mission Board among the evangelicals. ed. note)

“The number one objective of the Christian minister is to get men to Christ. They must be transformed individually. The secondary thing is that when thousands of people have been redeemed, have had their natures changed, that will create a great moral and spiritual force that will influence world opinion, we believe, toward peace. There are other religions in the world that might influence toward world peace but when it comes to knowing God and when it comes to personal redemption and salvation, the Christian believes that Christ is the only way to God. Christ said, ‘I am the Way, the Truth, and the Life; no man cometh to God but by me.’ Either the Christian calls Christ a liar or he accepts Him. We accept Him and believe Him.”

Regarding the question about different people’s reception, Graham said “that question is asked me during our tours probably more than any other question, and I think it probably interests people more than anything else.”

“Do you see any difference in people and in their response to the message of Christ?” “No. When the simple Gospel of Christ is preached in the power of the Holy Spirit, I see very little difference in the response of people because, though the color of our skins may be different and our cultures may be different, the human nature and heart are the same. And the Gospel is the same. I have heard a great deal about the Hindu and Moslem mind, the Japanese mind, the African mind, all these various minds. When it comes to preaching the Gospel, I have not seen too much difference in the response of individuals. I went to Germany and they said. “In Germany you won’t get the people to respond. The Germans are slow moving. They’re not going to be moved by your message.” The greatest response to my work anywhere in the world was Germany. In all my ministry, the greatest crowds, the greatest number of people giving their lives to Christ was in Germany.

“We went to Great Britain. They said, ‘The British are conservative, very

different from America,' and yet our attendance and our response in Britain was far greater than even in America. Then they said in India, 'You certainly can't do anything here.' I saw nothing different in India; I believe there is a great similarity within us when the Gospel is preached. I find practically no difference at all.

"Now there are differences in the way in which we put into practice the teachings of Christ, because we cannot get away from our backgrounds and cultures."

A very important question concerns just who can serve on a local Graham Crusade Committee. He answered this forcefully when he said in an address, *The Holy Spirit and Revival in Our Time*, "There are hundreds of men that are in the liberal camp today, not because they necessarily want to be, but because they have been driven there by the sticks and clubs we've thrown at them. I believe that our tactics need to be changed, and I thank God that they are changing. We can love men into our fellowship, when many times our clubs will drive them away.

"A great change is taking place in America. Torrey Johnson said to me that in the city of Chicago there is very little real, old-fashioned, dyed-in-the-wool 'Modernism' left. I have found that absolutely true as I've travelled. There's a reason: the Modernist is almost in a complete retreat. All his ideals and his intellectual props have been knocked out from under him, and he is standing almost in a vacuum now. He's moving toward neo-orthodoxy, but we're praying that he will go beyond neo-orthodoxy to the true orthodox position. I believe that he can be loved back into the fold of orthodoxy.

"In my evangelistic campaigns I have made the basis of fellowship:

(1) The deity of Christ. We will have no man on any committee who does not accept the deity of Christ, which includes His virgin birth, His vicarious atonement, His bodily resurrection.

(2) He must believe in the fall of man. If he does not believe that, he is wrong in every other area. If any good man will accept those two points we can fellowship with him in evangelism. I am not talking about the organizational set-up for a church, but common ground for evangelism for Jesus Christ."

In defining evangelism, Graham uses the old Church of England's official definition: "To evangelize is so to present Christ that men shall come to put their trust in God and through Him accept Christ as their Savior and serve Him as their King in the fellowship of His church."

They Went Before A Tribute to the Late Russell L. Durgin

SOICHI SAITO

Many of who have known Russell L. Durgin in many different ways and places, under widely differing circumstances, could more eloquently than I pay him the tribute he has so richly earned from all of us. As a colleague and as one of his friends, I am grateful for this chance to express very briefly the thoughts that fill my mind and heart as I recall our particular relationship together.

These reflections might be divided into three general parts:

- a) his nature or character
- b) his faith or spiritual life
- c) his relationship to Japan and to Japanese people

Concerning his nature or character, Russell Durgin was ever willing to help a deserving individual, to serve a worthy cause, regardless of the strain it placed on his mental, physical or material resources. I think the words most fitting to describe both his attitude and his works are that "he was truly a good and faithful servant."

As to Russell's spiritual life and faith, his lifelong relationships with the church and Y.M.C.A. speak adequately without any additions I might make. Undoubtedly his home influences, including certainly that of his mother who died in Boston at the age of 96, together with his early environment in East Northfield, Massachusetts where Dwight L. Moody's influence was so strongly felt, had much to do with the deep faith that pervaded his whole life.

Despite the fact that his illness, myelomatosis, was a rare and extremely painful type, during the long period of his confinement he remained a source of genuine inspiration to those who visited him. He told me that he kept constantly before him the words of Joshua 1:5-6 "I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage."

Russell's faith was equally matched and supported by the radiant faith of Mrs. Durgin. There is a difference between faith that is expressed only by words and overt actions, and that which springs from the depths of the heart. Each

of them has had the latter in full without wavering, throughout their long periods of difficult strain.

Mrs. Durgin wrote to me that on "the last night, Thursday 9:30, Jan, 12, Russell and I read from Fosdick's 'Meaning of Faith,' (Faith and Moods), 8th week, 4th day. Russell and I love Mr. Orchard's prayer and we all shall treasure it for ever."

Concerning Russell Durgin's relationships to the country and people of Japan, during his 31 years of service with the Y.M.C.A. he was connected with at least 19 other organizations in this country. There is no need to review them here. However, it was in large part through Russell's personal efforts that the Rotary Club of Japan was readmitted to Rotary International following the war. With Mr. Masakazu Kobayashi and Mr. George Means, I sat in the Durgin's Fujimi Cho home and we outlined the steps to be taken. Russell's action on behalf of the Japan Club at that time contributed a major part toward securing our reentry to International circles.

When he retired from the Y.M.C.A. in 1951 to undertake responsibilities for the International Christian University he maintained close contact with the 'Y' and numerous other groups. Even while sick and confined to bed he retained active contact with these vital Christian efforts that claimed his deep loyalty. Visitors, whether Japanese or Western, accustomed to his ready friendly ear, continued to be welcomed even to his bedside and invariably received his undivided attention. I saw him in 1954 and again in 1955 in East Northfield. At that time he was writing letters on a device suspended in front of him over his bed. His faith, energy, and constant thoughtfulness for others never wavered.

In addition to Delphine, his wife, he is survived by a son, the Rev. Lawrence Durgin, pastor of Central Congregational church in Providence, R.I.; a daughter, Helen, married to a physician, Dr. Miller, and now living in Redding, California; and a second son, Russell Franklin Durgin who is teaching at St. Michael's school at Newport, R.I. They have been richly blessed with eleven grandchildren.

Mrs. Durgin has written that the stream of messages which have reached her from Japan, from people in public life, including that from former Prime Minister Shigeru Yoshida, have comforted her greatly.

A funeral service was held in Springfield, Massachusetts on Jan. 16th, presided over by Dr. Roy Chamberlain, Chaplain of Dartmouth College, of which Russell was an alumnus of the class of 1915.

Later, on Feb. 11, a memorial service was held at Riverside Church in New York to which friends from near and far came to express heartfelt tribute to

Russell Durgin's memory.

It would be most fitting perhaps to close this with a brief quotation from the resolution entered into the minutes of the Executive Committee Meeting of the International Committee of the Y.M.C.A. at New York on Jan. 20.

"...his courage, fortitude and deep spiritual faith were an inspiration to his friends and fellow-workers both in Japan and in America.

The Committee remembers with gratitude his long and distinguished service to the youth of Japan. It remembers also the very significant part he played at the close of World War II when he served on General MacArthur's staff and by virtue of his background, training, experience and deep religious beliefs was able to help in bridging the differences between the people of two nations."

The Book Shelf

Compiled by *HUGO MUNSTERBERG*

Sumiya Mikio, *NIHONSHAKAI TO KIRISUTOKYO* (Japanese Society and Christianity), Tokyo University Press, 1954. 179 pp.

This book is a selection of the author's articles mainly on the subject of the relationship between Christianity and various factors in the Japanese society which are more or less inimical to its growth. The first article was written in April, 1949 and the last one in January, 1954. As the author indicates, there is repetition in the descriptions of some of the problems. Much of the discussion occurs in his book, "The Formation of Modern Japan and Christianity," which deals with the historical development of the Japanese church in relation to that of Japanese society in the 19th century. But in this new book several social and historical factors of Japan after the Second World War are also dealt with.

In the first article, "The New Theory of Politics and Religion," a book of Rev. Hiromichi Kozaki, an influential Christian leader in the Meiji era, is discussed. Mr. Sumiya points out that even though the book was written about 70 years ago, its significance has not been lost all through these decades. Confucianism gave the basic principles of social ethics, political practice, economic relations and educational systems, as these were established in the Meiji period. Being placed in such an environment, Christianity had to face persecution and pressures by the government and the people. But the Protestant Christians in the early part of the Meiji era were confident that only the spirit of true democracy based upon Christianity could construct the new society. Rev. Kozaki, in his book, tried to criticize the old traditional system of relationships founded on the feudalistic principles of Confucianism, by presenting the Christian principle of equality of human beings before God, which could be attained only through the redemption of Christ. In this sense Christianity was for the people at that time so drastic and revolutionary that they could not easily accept it, but rather became antipathetic. This point is indicated in the second article which especially deals with the Imperial Rescript on Education issued in 1890 by which the Emperor system came to have its immovable spiritual base. Here

again Christianity had to face a new danger to its existence; then gradually the way of compromise with such nationalistic and feudalistic attitudes of the people was discovered.

The conflict of Christianity with the Japanese family system is mentioned in the third article. The family system was the basic unit of the feudalistic society where the vertical human relations such as between emperor and subject, father and son, elder and younger, husband and wife, and teacher and disciple were regarded as cardinal articles of morality. Allegiance to the "upper party" was absolutely required to keep the social order; the human rights of the "lower party" were ignored. Ethics maintained in such human relations were completely discordant with the Christian principle of humanity. While after the Meiji era every aspect and system of Japanese society has been improved by the effort of modernization, there remain many feudalistic elements in it. Here Mr. Sumiya appeals to Christians to fight against such traditional ethics, to achieve a spiritual revolution of the people.

In the fourth article, an interesting historical fact is pointed out by the author regarding the relationship of Christian practice to social problems in Japan. The enthusiasm of Christians of the Meiji era for social movements has largely disappeared. Mr. Sumiya ascribes this declining tendency to the conflict among Christians themselves. A group of Christians who were eager for social reforms failed to recognize the substance of the Gospel and identified it with social practice. The other group of Christians who tried to maintain the essence of the Gospel could not be satisfied with such a direction. The former group finally came to "lose" the Gospel in involvement with history, on the one hand, and the latter was not interested in such social problems and tried to escape from them, on the other. It is the latter tendency which is rather dominant among the Japanese Christians today.

The fact that Japanese society has a peculiar basis is analyzed in the fifth article. Generally speaking, in Japan, the feudalistic society was founded on ancient society without overcoming it, and the modern society has been formed on the basis of feudalistic social relations without reforming them. This peculiar type of society is due to the lack of a "subjective ethos," in constructing the new society, which could substantially alter the past. The old social order has always been regarded as absolute and there has not been a possibility for the people to become constructors of a truly new order.

There are other short articles on different problems in this book, written more or less from the same point of view as these mentioned above. The

author has enumerated several types of ideologies existing in Japan, in the seventh article.

- (a) Paternalism: In Japan where such an ideology is dominant, ethics is regarded as the forms of action given to each individual by the society to maintain its present order, and not as being based on conscience of each person. In this sense, to obey the authority of a group is regarded as the highest morality.
- (b) Traditionalism: The people are apt to be subject to tradition and afraid of violating it. Rational thinking cannot be developed.
- (c) Nationalism: Nationalism in Japan has been developed along with Militarism, to compete with Western nations, and has become aggressive. The individual has not been recognized as its structural element, but the nation-as-a-whole has been the only basis of Nationalism. In this respect, nationalism has been closely combined with feudalistic and imperialistic systems.
- (d) Modern Rationalism: Japanese intelligentsia in urban areas accepted this ideology as the basis of their thinking. It has been a strong intellectual and spiritual current against Christian thought.
- (e) Atomistic-individualism: Modern Individualism was also introduced along with Rationalism. But this is still pseudo-individualism or atomistic-individualism in the sense that each individual has no personal relationship with each other. It is un-ethical and egoistic.
- (f) Christianity: Christianity has presented a completely different way of thought from that of those ideologies mentioned above. It has contributed a great deal to establish the concept of personality, of righteous human relations, of inward liberty and equality of human rights in Japan. But it has been very hard for Christianity to penetrate the hearts and minds of the people who have been influenced by Paternalism, Traditionalism and Nationalism. Its influence is confined chiefly to some intellectuals.
- (g) Marxism: Under such circumstances, Marxism has appeared as the liberator of the people. Its material and social means of liberation are apt to be readily accepted; this ideology is particularly attractive in Japan where the living conditions of the people are low. Marxism is supported by the working classes and some intellectuals who have been influenced by Rationalism, and are regarded as representative of the progressive forces among the people.
- (h) Democracy: After the Second World War democracy was given to the

people as one of the occupational policies by which the basis of Paternalism, Traditionalism and Nationalism was remarkably shaken. But since this democracy was introduced merely as social means and system, and its spiritual basis was not regarded, it has rather promoted atomistic-individualism and become one of the causes of the rise of Marxism.

- (i) Conclusion: Being surrounded by these ideologies which are gradually reviving, Christianity is confronted with a dangerous situation again and must find a new way of development.

—Shozo Hochi

HOKUSAI by E. Grilli, based on the Japanese Text by I. Kondo, Tuttle Company, Tokyo 1955, 360 yen.

SHARAKU by I. Kondo adapted to English by P. Blum, Tuttle Company, Tokyo 1955, 360 yen.

These two little volumes are the first in a series of art books originally published in Japanese by Kodansha and now appearing in English translation under the auspices of the Tuttle Company of Tokyo. Each of these volumes contains a brief introductory essay and about thirty color and some additional black and white plates. Additional volumes projected in this series deal with yet other masters of the Japanese wood-block print such as Utamaro, Hiroshige, Harunobu, Kiyonaga and Toyokuni; modern painters such as Kokei, Taikan and Shoen as well as old masters like Sotatsu and Gyokudo who after years of neglect have come into their own in modern times.

The advent of these publications is certainly to be welcomed for everything which increases the knowledge and understanding of Japanese art and culture in the West is a good thing and will contribute to our aesthetic enjoyment and to better international relations. At the same time, one can not help but feel that even for the modest price of one dollar a far better product should be offered. To begin with, the color plates although numerous are very poor in quality, certainly not comparable to the far cheaper Abrahms and Hyperion books which are being published in the U. S. Would it not have been more desirable to have ten really faithful color plates instead of thirty, often quite poor ones? The same must be said of the black and white plates in which the line is often so blurred that the entire beauty of the design is lost. Here again, one or two good pages from Hokusai's *Manga* would have been more satisfactory than five poor ones.

The text, although adequate as far as it goes, does not go nearly far enough,

especially in discussing the style of the artists. Furthermore it seems rather unfortunate that so much of the text consists of short comments printed alongside the pictures. Finally, the bibliographies are sadly deficient; the Hokusai one omits the three post-war publications on Hokusai, especially the Phaidon publication by Hillier, and the Sharaku bibliography is even more inadequate for it omits entirely the monumental work on Sharaku, with facsimile reproductions of all of his works, which was recently published in Tokyo, and does not list any general books on Ukiyoe.

Nevertheless, in spite of all these shortcomings, these little books serve a valuable purpose in introducing the English reader to some of the great masters of the Japanese woodcut, and one may anticipate the other volumes which will appear in this series.

—Hugo Munsterberg

William W. Lockwood, THE ECONOMIC DEVELOPMENT OF JAPAN, Princeton University Press, 1954. pp. xv—603. (\$ 7.50)

Students of contemporary Japanese economic problems have noted the need for a comprehensive economic history of modern Japan. Norman's book published 15 years ago (*Japan's Emergence as a Modern State*) and G. G. Allen's book (*A Short Economic History of Modern Japan*) are both good, but they are not sufficiently comprehensive. This new book by Lockwood with its more than 600 pages of text, voluminous footnotes and comprehensive tables will probably long remain a standard source of information.

The first two chapters are historical, the first chapter on the Meiji era and the second on the period since 1914. The other chapters treat the material topically: the scale of economic growth; technological developments; sources of capital and the rate of capital formation; the development of Japan's foreign trade; structural changes in the direction of demand and the employment of resources; and finally, the relationship of the government to economic enterprise. In each case the discussion ends at about 1938; there is no attempt to assess the importance of the last war or of the American occupation upon Japan's economic development.

The great bulk of the book is descriptive rather than analytical. At times he seems to rely too much on secondary works published in English rather than on a reappraisal of the Japanese sources from which they were drawn. The nontechnical reader will certainly not wish to read this book at "one sitting" lest he become overwhelmed at the sheer weight of the statistical tables and of the figures which appear in the text itself. There are, however, some

interesting observations which a patient reading of the text will reveal. The nature of the process of capital accumulation through internal savings rather than foreign borrowing is particularly instructive to those who hold that the supply of capital for the present underdeveloped countries of Asia must necessarily come from the United States. Japan, on the other hand, certainly "imported" large amounts of technical assistance not only through welcoming foreign technical experts but also through sending its students to the "advanced" countries of the West. Another rather surprising conclusion which is well documented in this book is the extent to which Japanese industrial development was based upon supplying the needs of the domestic market, as contrasted to production merely for foreign trade.

—Carl Kreider

Hugo Munsterberg: THE LANDSCAPE PAINTING OF CHINA AND JAPAN.
Tokyo: Charles E. Tuttle, 1955, xv. 144, 101 plates and a coloured frontispiece.

This, the first complete in English, of the background, traditions, and characteristics of the landscape painting of the Far East, is noted for the care and attention its author has given to the problem of presenting to the reader, in a clear and lucid manner, the philosophical and cultural background which is necessary for anything like a full appreciation of this remarkable chapter in the art history of the world. It is a work of scholarship, with careful attention to date and fact, of a sort unfortunately not too often associated with the fine arts, but the reader who is only beginning his appreciation and enjoyment of oriental landscape painting will not find his needs and his difficulties overlooked. The plates are a treat and, at least at the Far Eastern price of the volume (¥1,800, or U.S. \$5.00), a great bargain; it would be difficult to find another source for acquiring an many good reproductions as cheaply.

—Roy Andrew Miller

From the Religious Press

Compiled by *WILLIAM P. WOODARD*

Racial Psychology seen through the New Year's Visit to Shrines

Prime Minister Hatoyama paid respect to the Grand Shrine of Ise at New Years. As many as four million people worshipped before the Meiji Shrine during the three days of the New Year. However, we cannot say that the Prime Minister is a Shrine Shinto believer and those who went to the shrines are not all Shintoists. One of the remarkable features of Japanese shrines is their attraction for countless people who are not believers in Shinto.

Why do so many people visit shrines? What is their psychology? It may be explained as racial sentiment. Therefore, a true understanding of Japanese shrines is impossible without knowing the racial sentiment or national psychology of the masses of which true Shinto believers occupy only a small percentage.

In postwar Shinto circles, partly due to the influence of the Shinto Directive, matters concerning Shinto have been treated only as religious problems. This has served to deepen the Shinto faith. However, the significance of the moral interest of the Japanese in shrines and the racial sentiment toward the shrine is very important. They have contributed greatly to preserving the wholesome customs of the Japanese.

(Editorial, *Jinja Shimpo*, Jan. 21, 1956)

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Ten Years' History of the Shrine Association

The tenth anniversary of the founding of the Shrine Association will be celebrated on May 23rd. It will be an occasion for us to look back upon the past and make a fresh determination for the future.

The Shrine Association was organized in the darkest period in Shrine Shinto history and was composed of more than ninety percent of all shrines throughout the country. Accordingly, the will of the Association representing the majority of the shrines could not be ignored even in the Shinto-oppression period under the Occupation.

The early years of the Association were full of difficulties, political and

social. Gradually, however, the nation's faith and interest in the shrine has recovered. This is a matter for delight, and the Shintoists should do something to meet the nation's expectations.

There are many problems which Shintoists should take up. One is the education of the next generation, because postwar education is far from ideal. This is a big problem, however, requiring full investigation and study which is possible through a powerful, centralized system. The development and strengthening of the Association is strongly desired to make it socially influential.

(Jinja Shimpō, Editorial Jan. 28, 1956)

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Religious Juridical Persons Law and National Authority

Recently the reexamination of the present Constitution and various laws and regulations based upon the Constitution has been hotly discussed. There is some reason in this. Those who favor revision of the Constitution argue that Japan's defeat made a totalitarian militaristic nation suddenly a democratic one. Therefore, it is natural that the new Constitution was not made so skillfully, and so the awkward parts in the Constitution should be corrected.

As for Japan's laws regarding freedom of faith, the past Religious Organization Law (Shuko Dantai Ho) was a coherent law, but put too much emphasis on control. The Religious Corporations Ordinance (Shuko Hojin Rei) which replaced it aimed to ease the control, but gave an impression of being "too free." The present Religious Juridical Persons Law was made to correct those defects. After all, however, laws concerning religion cannot be made in one day. For religious authority is incompatible with the national power, and traditional practice is the most important factor in religion.

Then, why is the revision of the present Religious Juridical Persons Law discussed?

1. Some think that it is not proper for shrines, a special "case" of religion, to be treated as "religious persons" under this law, and that it would be better for shrines to be controlled under a separate law.

2. Some of the new religions which have prospered since the war are not worthy of the name of religion. There should be regulations which control such organizations.

3. There is a tendency of disregarding religion in education due to the government's indifference to the protection of religions.

It is desirable that the arguments for and against this law should be pursued

fully.

One thing should be noted here: a religious juridical person should have the ability of governing itself as well as having fine faith. Not a few organizations lack this ability and expect to have national protection. But true religious freedom is achieved only where there is no authoritative control.

(Editorial, Chugai Nippo, Feb. 8, 1956)

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Kashiwara Shrine Observes Kigensetsu

Yesterday the grand ceremony of *Kigensetsu* was celebrated at Kashiwara Shrine. The sweetest joy of man on this earth is to know that he is loved by the "gods". We must appreciate the love of "gods" more deeply than ever through ceremonies such as this.

Before the war *Kigensetsu* (February 11) was a joyful national holiday just as the Emperor Meiji's Day of November 3 was also a happy holiday. It is eight years since this holiday was abolished. There is a mysterious spirit or a hidden power which underlines the change of times. This forms the tradition and the basis of all cultural life. If this spirit, peculiar to the Japanese race, is set at naught, a new life will not be born. In this sense *Kigensetsu* has a significant meaning.

It must be noted here that patriotism which is urgently required now should not be so narrow as to be concerned only about existence and happiness of our own country but must be lifted to love of humanity.

(Editorial, Chugai Nippo, Feb. 11, 1956)

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Revival of Kigensetsu is Desired

The nation has an eager desire that *Kigensetsu*, the anniversary of the Emperor Jimmu's accession (National Foundation Day) may be revived. The spirit of the founding Emperor, who worked hard for the establishment of a morally ideal nation, has always been the ideal of the progressive Japanese race.

The Meiji Restoration was accomplished by the promulgation of the constitution on Feb. 11, 1889. It is significant that this day of *Kigensetsu* was chosen to mark the birth of a new constitutional Japan in the Meiji Era.

The public opinion survey conducted in 1948 showed that a majority of 81% were for the continuance of *Kigensetsu*. Ignoring the unmistakable will of the majority of the nation, the government under the Occupation abolished this

national holiday. Other public opinion surveys also reveal the nation's desire to continue the holiday, which, however, is not reflected in information media such as newspapers and magazines. Such being the case, we cannot say that Japan has regained perfect freedom of speech and politics. We keenly feel the urgent necessity of reviving *Kigensetsu* according to the wish of the nation.

(Editorial, Jinja Shimpō, Feb. 4, 1956)

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Seventieth Anniversary of the Tenrikyo Foundress

January 26th is the seventieth anniversary of the death of the Tenrikyo foundress. A twenty-day grand festival will be observed in Tenri city, and after that all the churches throughout the country will celebrate the occasion.

Tenrikyo originated at the end of the Tokugawa period when the internal conditions of the country had become extremely formalized and religionists enjoyed peaceful living only as the officers of the Shogunate. It is no wonder that a true religious leader like the foundress appeared from among the suffering masses, and that her pure, brave spirit and her strong sense of mission led to the present prosperity of Tenrikyo.

We wish to point to one or two highlights of the Tenrikyo history. The first anniversary was interrupted in course of the ceremony by the authorities; this was the year that the headquarters removed to the present city of Tenri. The twentieth anniversary was performed in a grand temporary building but, by the fiftieth anniversary, various buildings of the headquarters including schools had been completed and Tenrikyo had been propagated abroad. This year, two million believers are expected to attend the celebration. People surprised at this remarkable development of Tenrikyo say that it is an organization always looking ahead. Nevertheless, the believers blame themselves for lack of effort.

(Editorial, Chugai, Nippo, Jan. 25, 1956)

Personals

Compiled by *MARGARET ARCHIBALD*

New Arrivals

Dr. and Mrs. Richard A. Nelson (SDA) and three children arrived on January 1. Dr. Nelson, the son of Dr. and Mrs. A. N. Nelson of the Adventist headquarters in Tokyo, is joining the staff of the Tokyo Sanitarium-Hospital.

Mennonites (MCC) who have recently come to the field are: Schwester Maria Lichti, from Germany, now living at 2084, 3-chome, Setagaya-ku, Tokyo; and Dr. and Mrs. Melvin Gingerich, from Goshen, Indiana, whose address is 350, Setamachi, Tamagawa, Setagaya-ku, Tokyo.

Miss Lorna Gray (CJPM) arrived from Australia on January 16, and Miss Margaret Ridgway (Canadian Japanese Mission), from Canada on December 30.

Rev. and Mrs. R. W. Northup and Rev. and Mrs. David B. Van Dyck, Jr. (PN-IBC) will arrive in Tokyo on April 2.

Returned from Furlough

Recently returned from furlough are the following: Miss Betty Slichter (CJPM), from Canada, Dec. 30; Rev. and Mrs. Ernest Lee Hollaway (SB) and children, in January, now living at 27, 3-chome, Mitana-cho, Chigusa-ku, Nagoya; and Rev. and Mrs. John O. Barksdale (PS) and three children, in February, to live in Marugame; Rev. and Mrs. L. Driskill (PN-IBC), in March, to return to 335, Furuno, Kawachi, Nagano-shi, Osaka-fu.

Expected in the near future: Rev. and Mrs. Hans Kurt Ribi (IBPFM), in May.

Departures and Furloughs

Miss Nannie Hereford (PN-IBC) left in January on a short furlough. Sailing on the Hikawa-Marui in February were Mr. and Mrs. John Skillman (MC-IBC) and Mr. and Mrs. Everett Kleinjans (RCA-IBC) (whose furlough address is 35 Taft Street, Zeeland, Michigan). Miss Mabel C. Baggs (CMS) of Handa, Tokushima, has departed for London. Rev. and Mrs. W. H. Jackson (SB), of Asahigawa, Hokkaido, left on March 5.

E&R-IBC missionaries who left on furlough in March are: Dr. and Mrs. Robert H. Gerhard, ICU; Rev. and Mrs. Richard W. Rubright, Sendai; and Mr. William S. Cundiff, Sendai, terminating a J-3 term.

PS missionaries scheduled to go on furlough in the early summer are: Miss Margaret Archibald, Miss Beth Blake, and Miss Jean Ryburn, all of Kinjo Gakuin, Nagoya; Dr. and

Mrs. Frank A. Brown, Jr., Yodogawa Christian Hospital, Osaka; Miss Jo Anne Heizer, Kochi; and Miss Juanita Connell, Marugame.

Dr. and Mrs. C. E. Syphers (SDA) of the Tokyo Sanitarium-Hospital left in March, travelling by way of Europe. Miss Lilius Powell (MSCC) of the New Life Sanitorium, Obuse, begins her furlough in April, and Miss Marie Roerstel (MSCC) in June. Miss Pearl Reid (FM) sails from Kobe in April.

Changes of Address

Mr. and Mrs. T. T. S. Cooke (CJPM) from Maebashi to 16, Fukazawa-cho, Koriyama, Fukushima-ken...Rev. and Mrs. Norman A. Overland (FM) from Tokyo to 45, 1-chome, Maruyama-dori, Abeno-ku, Osaka...Mr. Wilbur Kern (AB-IBC), c/o Doshisha Koto-gakko, Mitsui, Neyagawa-shi, Osaka-fu...Miss Margery Mayer (MC-IBC), 224, Yamashita-cho, Kagoshima-shi, Kagoshima-ken...Rev. and Mrs. Russell Norden (RCA-IBC), 2272-2, 4-chome, Suwano-machi, Kurume-shi, Fukuoka-ken...Mr. Boyd Reedy (MC-IBC), c/o Fukuda, 55, 3-chome, Denenchofu, Ota-ku, Tokyo...Rev. and Mrs. G. F. Reusser (E&R-IBC), 72, Sui-mon-cho, Nara-shi (Tel: 2184)...Miss Janell Landis (E&R-IBC) from I. B. House, Tokyo, to 41, Uwa-cho, Komegafukuro, Sendai (Tel: 3-3257)...Miss Margaret Garner (E&R-IBC), 126, Tsuchidoi, Sendai (Tel: 2-6638).

Births

Born to Pastor and Mrs. Paul Setterholm (ALM), Yanai-shi, Yamaguchi-ken, a daughter, Nan Christine, Dec. 5, 1955...to Pastor and Mrs. Kenneth Dale (ALM), Ube-shi, Yamaguchi-ken, a son, Theodore Lee, Feb. 5...to Mr. and Mrs. A. J. Morris (CJPM), Utsunomiya, a daughter, Jeanette Esther, Dec. 17, 1955...to Rev. and Mrs. Edward Skudler (FM), Mito, triplet daughters, Feb. 12...to Rev. and Mrs. Jack Moss (MC-IBC), Tokyo, a daughter, Carolyn Megumi, Jan. 22...to Rev. and Mrs. Robert Barker (PN-IBC), Sapporo, a son, Steven Edward, Nov. 6, 1955...to Dr. and Mrs. Donald Worth (PN-IBC), ICU, Tokyo, a son, David Stanley, Nov. 28, 1955...to Dr. and Mrs. George H. Hays (SB), Fukuoka, a son, George Howard, Jr., Dec. 11, 1955...to Rev. and Mrs. Ernest Lee Hollaway (SB), Nagoya, a daughter, Rebecca Diane, Oct. 3, 1955...to Rev. and Mrs. Fred M. Horton (SB), a son, Raymond Elton, Jan. 3, in the U.S....to Rev. and Mrs. Reiji Hoshizaki (SB), Shizuoka, a son, Mark Kenji, Oct. 21, 1955...to Rev. and Mrs. A. E. Spencer (SB), Matsue, a son, Samuel Alvin, Jan. 15.

Engagements

Miss Betty Slichter (CJPM) has announced her engagement to Mr. Ken Roundhill (WEC).

Deaths

Mrs. J. G. Dunlop, in Los Angeles on January 12. She had been a missionary in Japan from 1898 to 1938 and was honorably retired by the Board of Foreign Missions of the

Presbyterian Church, U. S. A., in 1939. She died in her eighty-seventh year, in California where she had been making her home.

Dr. Albertus Pieters, in Holland, Michigan, on December 24, 1955, at the age of eighty-six. He spent thirty-two years in Japan as a missionary of the Reformed Church in America. He is remembered as a pioneer in the field of evangelistic journalism, centering his work in Fukuoka.

Dr. William C. Buchanan, at his home in Virginia on December 2, 1955. Dr. Buchanan worked in the Nagoya-Gifu area as a missionary of the Presbyterian Church, U. S., from 1891 until his retirement in 1935.

Mrs. Harry H. Munroe, at the home of her daughter in Laurinburg, North Carolina, on December 16, 1955. Mrs. Munroe was a missionary of the Presbyterian Church, U. S., from 1906 to 1941, stationed in Takamatsu on the Island of Shikoku.

Miss Myra P. Anderson, at the home of Mrs. Elizabeth Wainright Grant in Oakland, California, on December 26, 1955. Miss Anderson was a missionary of the Methodist Church from 1922 until her death. She was stationed in Hiroshima until she returned to the United States in 1954 for health reasons.

Mr. Russell L. Durgin, in East Northfield, Massachusetts, on January 13. Mr. Durgin was a YMCA representative in Japan from 1919 to 1950.

Visitors

A number of distinguished churchmen have either just been in Japan or will be here this spring. They include: Dr. Billy Graham, world evangelist; Dr. Clifford Earle, Secretary of the Board of Christian Education, Presbyterian Church, U. S. A.; Miss Frances Hill, secretary in charge of missionary education for children, Disciples Church; Bishop Hans Lilje of the Lutheran Church in Germany; Dr. Vere Loper, President of the ABCFM and pastor of the First Congregational Church, Berkeley, Calif.; Dr. Roy G. Ross, General Secretary, National Council of the Churches of Christ, U. S. A.; Dr. T. T. Brumbaugh, Secretary of the Methodist Board; Dr. John C. Smith, Secretary of the Presbyterian Board, U. S. A.; Dr. Alan B. Taylor, Director of the McCord Zula Hospital, Durban, South Africa; Dr. Frank T. Wilson, Dean of the School of Religion, Howard University, Washington, D. C.; Mr. J. C. Penney of the Penney Stores, with Rev. Wayman Huckabee, Jr., of the Laymen's Movement in the U. S. A.; and Rev. Robbins W. Barstow, Secretary of the Department of Ecumenical Relations, NCCCUSA.

Miscellaneous

Rev. Philip Williams, former Tohoku Gakuin teacher, became Associate Secretary of the E&R Board, effective February 1. Mr. and Mrs. Williams now live at 309 Kings Highway East, Haddonfield, New Jersey.

Bishop Onishi and Bishop Powles (MSCC) have retired from the bishopric of Mid-Japan, and Rev. Y. Kurose of Kamakura was consecrated as the new bishop on February 11 in Nagoya.